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**CONTENTS.****BIOGRAPHY.**

- Sketch of the Life and Character of  
Rev. John Williams, - - - 257  
Communication on Creeds and Sub-  
scriptions, - - - - - 272

**REVIEWS.**

- The Scripture Doctrine of Christian  
Baptism, - - - - - 275  
Pengilly's Scripture Guide to Bap-  
tism, - - - - - 277

**MISSIONARY INTELLIGENCE.**

- Letter from Mr. Hough, - - - 278  
Mr. Lawson's Letter to Dr. Baldwin, 279  
Mr. McCoy's Letters to Mr. Way-  
land, - - - - - 280—282

**RELIGIOUS INTELLIGENCE.**

- Rev. Mr. Sabin's Letter, - - - 283  
Letter from Rev. Mr. Dowce, - - 284  
Rev. Mr. Manning's Letter, - - ib.  
Letter from Rev. Mr. Averill, - 285  
Rhode Island Baptist Convention, ib.  
Serampore—East Indies, - - - ib.  
Mr. and Mrs. Boardman's Departure  
for India, - - - - - 286  
**OBITUARY**—Mrs. Eunice Nichols, - ib.  
Dedication of a new meeting-house,  
and Constitution of a Church in  
Scituate, - - - - - 287  
Donations to Missions, - - - 288  
Missionary Hymn, - - - - - ib.

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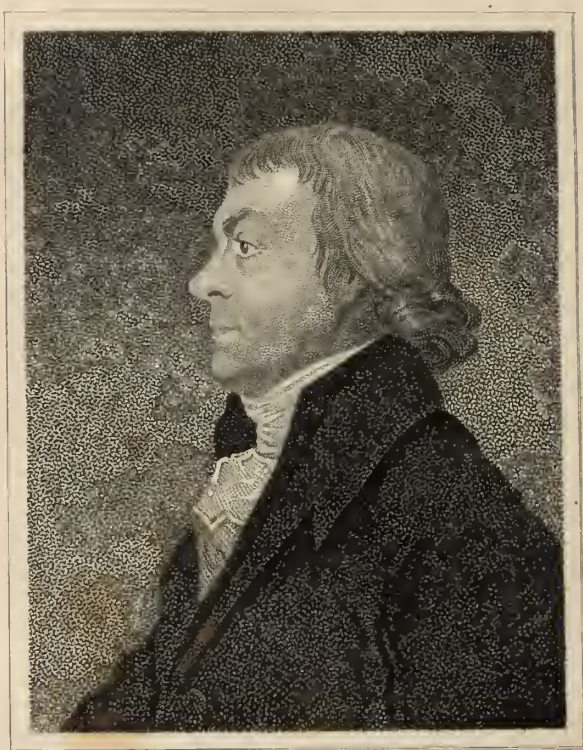
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*Anno*

WILLIAM ROGERS, D.D.





THE  
AMERICAN  
BAPTIST MAGAZINE.

New Series.

No. 9.

SEPTEMBER, 1825.

VOL. V.

BIOGRAPHY.

SKETCH OF THE LIFE AND CHARACTER OF THE REV.  
JOHN WILLIAMS.

I would express him simple, grave, sincere,  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impress'd  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.  
Behold the picture!—Is it like?—

Cooper.

THE month of May last witnessed the sudden departure of the Rev. JOHN WILLIAMS, senior pastor of the Baptist Church in Oliver-Street, New-York. He was a man of whose character and history it might well be said, in the brief and beautiful simplicity of inspiration—*“He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.”* Meek, patient, and zealous, he laboured long and successfully, and, when unexpectedly removed from the sorrows and warfare of the church militant on earth, into the light and gladness of the church triumphant above, he left behind him a loved and a lamented name; and good men of all denominations inourned at his death as for a father and leader in Israel. Distinguished for quiet usefulness, he was no less remarkable for his

unpretending modesty; and such was the reserve which he always maintained on the subject of his own feelings and history, that with much difficulty were gathered the materials for the scanty notice of his life which follows.

John Williams was born in Carnarvonshire, Wales, on the 8th day of March, (old style) 1767. The name of his father was *William Roberts*, from which, according to the ancient custom still retained in some parts of the Principality, of deriving the surname of the children from the christian name of the father, he took the name of *Williams*. The farm Plasllecheiddior on which he was born, had for many generations been the homestead of the family, a race of hardy and respectable farmers. At an early age, Mr. W. was removed to the house of his maternal grandfather,

who resided at the distance of a few miles, and with whom he past the years of his boyhood. The family into which he was thus brought, as well as that of his father, were from education and habit warmly attached to the Established Church, and a regular attendance at the parish church\* was one of the first lessons of his childhood. Being from his lameness unfitted for those agricultural labours which had been the pursuits of his fathers, and would else have been his choice, it was desired by his father, that he should receive a classical education which might fit him to enter the ministry of the Episcopal church. But even at this early age, was displayed that independence of character, that modest fear of becoming burdensome to others, which so strongly marked the whole course of his after life. Unwilling to remain dependant for support upon his family during the long period which might elapse ere he should, in some humble curacy, find the reward of his studies, he declined the proposal, and preferred to acquire a trade, by which his industry might meet an earlier reward. To a trade he accordingly applied himself, and

for this purpose went to reside in the county town of Carnarvon. But he had not long been employed in this pursuit, before an event occurred which changed the whole current of his thoughts, and gave a new colouring to his life. The manner in which he first was brought to attend the ministry of the Dissenters is now unknown. It was, however, under a sermon preached by David Morris, a devoted minister of the Whitfieldites, or Calvinistic Methodists, that his mind first found ease from its burdens. At this period, also, he was accustomed to say, that he derived the greatest encouragement and benefit from a Welsh translation of the "Come and Welcome to Jesus Christ," a production of that splendid, though untutored genius, John Bunyan. It was thus, that the writings of one, scarce master of the refinements of his own language, were, under God, productive of a strong effect long after the death of their author, and in a language to him entirely unknown. Little imagining that it should even reach the mountains of Wales, Bunyan, in the spirit of faith, had cast his work as "bread upon the waters,"

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\*The pulpit of this church, was at this period, filled by a man of singular character. At a time when the evangelical party in the church of England was as yet weak and despised, this man, from the strain of his preaching, was considered as resembling them. But to this comparative purity of sentiment, he added a shameless depravity of conduct; and the high churchmen were not more disgusted with the purity of his doctrine, than were the pious with the irregularity of his practice. In the pulpit, he was a powerful and zealous preacher; in private life, a drunkard, a gambler, and a bully. When reproved for his inconsistencies, his usual reply was, "*Do as I say, and not as I do;*" and it became a proverbial expression among his rustic parishioners; "When in the pulpit he preached so well, 'twas a pity he should ever leave it, when out of it, he lived so ill, 'twas a pity he should ever enter it." This singular being was a frequent visitor at the house of Mr. W's grandfather, and Mr. Williams often, at an early age, felt no little surprise at seeing his pastor come up to the door reeling from the sports of the cock-pit, (for cock-fighting was one of his favourite amusements,) and bearing on his face the marks of bruises received in some drunken fray. It seems hardly credible that such a man should be permitted to minister in any church; but those acquainted with Wales as that country was, not fifty years since, know full well that such depravity of conduct in a clergyman was no uncommon thing. Nearly the only singularity of the case was, that without any motives of interest he had adopted sentiments so opposite to his own conduct and so unpopular among his clerical brethren. Impurity of practice generally leads to heresy of doctrine; he was remarkable for having deserted the opinions without abandoning the practice of those abandoned and dissolute clergy who disgrace the retired curacies of the Principality.

and after many days it was "found again," and became food and nourishment to one whom God had designed for much usefulness. It may well be supposed, that Mr. W. always retained for the works of this author a grateful partiality. He had about completed the nineteenth year of his age when he united with the Independent Church in the neighbourhood, which was under the care of the Rev. Dr. Lewis, a man who, perhaps, stood at the head of his denomination in Wales, distinguished alike for solid judgment and profound scholarship. Under his patronage, not long after his union with the church, Mr. W. began his pulpit ministrations. Beloved for the gentleness of his manners and the pure ardour of his piety, he was considered as exhibiting the promise of great future usefulness. Possessed of the affection and esteem of his pastor and fellow members, he was no doubt happy; but truth was to him yet dearer than earthly friendships. His Bible was now his library. He studied it intently and candidly; and ere long, doubts began to insinuate themselves of the propriety of infant sprinkling. Without, however, revealing to his pastor the workings of his mind, he one day inquired of Dr. Lewis the meaning of the passage, "Buried with him in baptism." The reply, which, as coming from a man of intellect and learning, sunk deep into the mind of the youthful christian was, "I really think the Baptists have, in the interpretation of that text, the advantage over us." His doubts could not long be concealed, and Dr. Lewis laboured long and earnestly, but in vain, by conversation and the loan of Pædobaptist writings, to remove the scruples which he had unwittingly encouraged. Their friendly discussions were frequently prolonged long af-

ter midnight; but the modest conclusion with which Williams generally summed up the amicable debate, was, "Had I, Doctor, your talents and your learning, I could make more of my side of the question than you can make of yours."

Mr. W. had received from heaven a modest independence both in thought and action, which never permitted him to evade his duty; and he was endued, alike, with strength of intellect to perceive, and decision of character to follow the truth, lead him where it might. The Pædobaptist authors which Mr. Lewis lent in abundance for his perusal, were read and tested by the bible. They failed to convince him; and study, reflection, and prayer, brought him at the age of twenty-one, to the baptismal waters; and he became by immersion a member of the Horeb Baptist church at Garn. The discussion which had terminated in his separation from the church of Dr. Lewis, never weakened the esteem which each felt for the other; and to the close of his life, Mr. W. continued to speak of his former pastor with a warmth of affection which time could not quench and distance could not lessen. Mr. W. had not long been united with the Horeb church before he became their minister. They knew his worth, and he reigned in their hearts. It was said of his people, that when a stranger occasionally ministered among them, they never were satisfied; and great as the attraction of novelty must ever be, none could with them be compared to their stated preacher. Before being fixed over this little flock, he had been advised by some of his friends to enter the Bristol Baptist Academy. In after life, he often lamented his refusal, but the reasons of it do honour to his memory. His early ministrations had produced a pain in his breast, which he regarded



as the forerunner of approaching consumption. Believing that the years which remained to him were but few, he was unwilling to waste a moment in preparation, and accordingly threw himself in the strength of faith, with all his imperfections of education upon him, into the work of the gospel ministry. With a perseverance the most devoted, and a patience the most untiring, he travelled and laboured in season and out of season. It was, perhaps, the very energy with which he laboured, as in the expectation of death, that was the means of prolonging his life. The Horeb church was composed of several branches, which though forming but one body met at different places of worship. Mr. Williams travelled extensively through North and South Wales, and collected funds for the building of two meeting houses for his affectionate people. What their number at his coming among them was, we are unable to ascertain; but from Rippon's Baptist Register, we find that in October, 1794, the members amounted to 140. By means of these journeyings, he became generally known and respected throughout Wales. He was a friend and fellow traveller of the celebrated and apostolic Christmas Evans, with whom he continued an occasional correspondence to the close of life.

It may appear strange that he could willingly leave a flock of whose affections he was so entirely possessed, and who earnestly opposed his intentions; but his motives were deserving of the highest praise. The tide of emigration was at this period fast pouring from the shores of Britain into these yet infant States. Many of the mountaineers of Wales, oppressed by the grinding weight of publick distress, and perhaps not uninfluenced by the revolutionary principles, the seeds of which were

then sown throughout Europe, were abandoning their ancient homes for the comforts of what had been painted to them as a foreign paradise. Many of them were entirely unacquainted with the English language. A hope of being useful to these scattered sheep, a desire that to their settlement on a foreign shore they should carry with them the gospel of their fathers in the language of their fathers; this hope and this desire, together with other motives, which, were they published, would throw a strong light on the modest reserve and independence of his character, brought him as an emigrant to these United States. He tore himself from a fond and a mourning people, and following what he believed the call of God, came forth from the land of his fathers like Abraham, knowing not whither he went. His knowledge of the English language was but small indeed; and although when a boy he had been instructed in the grammar of it, his teacher was himself too ignorant to afford much assistance to his pupil. On the 25th, of July, 1795, he landed at New York, bearing warm recommendations from his church and friends in Wales, and among others, from his former pastor, the Rev. Dr. Lewis. A younger brother accompanied Mr. W. Within a fortnight after their arrival in the country, this brother died most suddenly at Schuyler's Mines, near Newark, New Jersey. Mr. Williams, who was then at New York, was informed of the distressing event, and immediately set out travelling on foot to the place. The exertion of the journey, added to the suddenness of the blow, produced a violent fever, in which the mind was scarcely less agitated than the body. He had left his native soil, his family, and his friends, to find in a foreign land, and among a people of strange language, a



grave for the companion of his voyage, a beloved brother. He began to doubt if he had not rashly ventured where God had not called him; and this consideration seemed to raise his feelings, which were naturally acute, to a pitch of intense agony. It was but the prelude and the promise of after usefulness; it was in a manner the parting blow of the adversary—the struggle in, and by which, his heavenly Father was girding and exercising him for his appointed task. In his distress he prayed that one, though but one soul, might be granted to him in America as the fruit of his ministry and the proof of his calling; and when he arose from the bed of sickness, he arose, if possible, more anxiously earnest than ever, in the work of his heart. He had intended to have settled in some neighbourhood inhabited by Welsh emigrants, and in his mother language to have continued his ministerial labours; and with this view, his attention had been directed to Beulah, in Pennsylvania, and Steuben in New York. In Welsh he delivered his first sermon in America. It was preached in the meeting house then occupied by the Rev. John Stanford, in Fair street.

The Baptist church in Oliver, (at that time Fayette) Street, was then composed of about 50 members, of whom, however, only 20 could be found, who met in a small unfinished wooden building, about thirty feet square, without galleries, and seated with benches instead of pews. This church permitted him and his countrymen occasionally to use their place of worship for service in their own language. They also encouraged Mr. W. to attempt the acquisition of the English language, a request with which after some hesitation he complied, and began to preach in English for one part of the Sabbath, on the other part

still continuing the use of the Welsh. Through every disadvantage, the English brethren saw a deep and fervent piety and a native vigour of mind which greatly delighted them. They had made several attempts to procure a supply, but were unable to find one in all respects suitable. They now began to fix their hopes upon the young stranger, and at length, after a trial of nine months, Mr. Williams became, on their unanimous request, their pastor on the 28th of August, 1798. In the summer of this year, the yellow fever commenced one of its most dreadful attacks upon the city of New York. Mr. W. among others, was early seized with the contagion, and his life was despaired of. But the decisive conduct of his physician, who, in the course of a few hours, drew from him an unusual quantity of blood, proved under God the means of his recovery, and he again appeared with new zeal among the people of his charge. Encouraged by the attention which he excited, in January following the little church substituted pews for benches. But they grew, and the place soon became too strait, and in 1800, the meeting house was enlarged to 60 by 43 feet, and galleries were added. In the course of years this place also became insufficient; and in little more than twenty years after his first settlement, Mr. W. saw raised the third meeting house, the present edifice, a large stone building, 64 by 94 feet.

Great as was this success, it is not to be supposed that he was without his sorrows: They met him at his very entrance. Some even among the officers of this little church had drunk into the spirit of Antinomianism, and by habitual intemperance provoked exclusion from the privileges of church membership. The feeble

band were also distressed from without by their disputes with another small church in the city; a dispute trilling in its origin, but which mutual recrimination had heightened into a contest, that it required the most persevering exercise of Mr. Williams' conciliatory offices to terminate. It was by his meekness and patience, long and assiduously employed, that harmony was at length restored.

But in the midst of his sorrows he had also pleasures of the most exalted kind. He saw a small and divided body gradually growing into strength and harmony, and a pious and zealous people gathering around him. God raised up for him active friends, and brought into the church men like minded with himself. In a few months after his settlement, he baptized Thomas Hewett. In Oct. 1799, John Cauldwell with his wife was added on a letter of dismission; and in a similar manner were received in June, 1801, Mr. and Mrs. Withington. The names of these revered and lamented men are mentioned because they now rest from their labours. They seem to have been raised with their pastor, and they, with many others, continued to cheer his heart and strengthen his hands until the year 1822, when all three in quick succession descended into the grave.

In November, 1801, Mr. W. was united in marriage to her who is now his lamenting widow, an event which contributed greatly to the happiness of his after life.

During an earlier part of his ministry, the salary received from his people was insufficient even to pay his board; he however derived assistance from the trifling funds which he brought with him from Wales. But he was not, to borrow an expression of his own, one of the "disciples of the *loaves*." He laboured zealously, because

he laboured disinterestedly. His preaching was not the stunted consideration for a narrow salary. His exertions were labours of love, and they brought with them in the success and triumph of the gospel, in the added numbers of his church, and in the visible increase of peace, of love, and of zeal, their own "exceeding great reward." It was not in him to faint or to murmur at the scantiness of his support, nor yet did he regard it as an excuse for contracting debts which he might be unable to discharge. With pecuniary difficulties he struggled in silence, thankful to see in the growing prosperity of his charge, that the blessing of Heaven if not of earth was with and upon him. The number of members continued steadily to increase, and most walked worthy of their profession. His high recommendations from Wales, together with his own conduct, gained him new accessions of friends among all denominations. He had not looked for applause, he had not laboured for it; but the reputation of being a wise and devoted minister continually followed him. By gradual increase the church enlarged its numbers, till it counts at the present moment more than 540 members within its fellowship. During his connexion with them, Mr. W. baptized about 440 members, exclusive of others baptized on Long Island and in other parts of the State. In the early part of the year 1823, the Rev. Spencer H. Cone, of Alexandria, (D. C.) was associated with Mr. Williams in the pastoral-office.

He had about this period from various causes began to decline, and the feebleness of his body seemed to obscure the energies of his mind. In the course of one memorable year, (1822) three of the men who had walked with him all his journey through, who had shared his sorrows and doubled

his joys, were removed as in a band to their everlasting home. Their departure left on his mind an impression which could never be erased. Others still remained, not their inferiors in love to his person, or in zeal for the church; but those who were gone had been with him from the first; he knew them thoroughly, had proved them often, and they had never failed him. His labours were still continued among his flock, but decay was making silent and irreparable attacks upon his once vigorous constitution. He did not complain, but his appearance betrayed his internal afflictions. The influenza which prevailed during the winter, seized upon and greatly enfeebled him. But although evidently weakened and often prevented from preaching, he never gave up the hope of ultimate restoration to health and of a happy renewal of his labours. He seemed unwilling to entertain the idea that his present sickness was smoothing his path to the grave. Such thoughts his friends had, indeed, of late begun gladly to discountenance, and for the last two or three weeks immediately preceding his departure, he seemed gathering new strength, and it was fondly hoped that summer would complete his recovery. On Friday and Saturday he had walked out, on the former of these days to a considerable distance. The Saturday night was, however, past without rest, and when he arose on the morning of the Sabbath he seemed haggard and broken, his eye was dim, and his breathing obstructed. But neither his family nor himself apprehended any immediate danger, as he had often been to appearance much worse; and although his physician was sent for, it was without any expectation of the blow that was so soon and so suddenly to fall. He came down to breakfast as usual, and afterwards

returned up stairs to his study. He there spent some time in conversation with Mr. Williams, a young Baptist minister from Vermont who was then at his house, and in reading a volume of President Edwards. It was his Treatise on the Affections, with him a favourite work. He remarked, with a faint smile, to one who stood by, that he was spending the morning of the Sabbath in a manner to which he had not been accustomed. In former years, he observed, he had at this hour been employed in preparing for the labours of the day; now he was enjoying the labours of others, referring to the volume which he still grasped with a trembling hand. Little thought he, and little expected those around him, that the Sabbath he was this day to begin, was indeed *far different* from those he had been accustomed to spend. Unseen was breaking on him the dawn of a Sabbath around whose brightness the shades of evening never gather, for God himself is its eternal sun! To Mrs. Williams, who came into the room shortly after, he said that often as he had read this work of Edwards, he saw in it new beauties at every perusal. "He speaks," continued he, "so sweetly of Jesus." The Rev. Alfred Bennet, of Homer, (N. Y.) had in the meanwhile called to pay a friendly visit. After a little conversation, in which Mr. W. seemed not inclined to suppose that there was any danger as to the event of his sickness, he complained of having past the preceding night without sleep, and, requesting Mr. B. to enjoy himself with a book, walked into an adjoining bed-room. He lay down, but soon became uneasy, and expressed a wish to rise. He was assisted by Mrs. W. so to do, and setting up in his chair, past as in a moment away. When Mr. B. was called in from the next room, pulsation had ceased.



Without warning, without fear, and without pain, he had, in an instant, burst the fetters of the flesh, flung aside the habiliments of mortality, and past at once from the darkness of earth into the full blaze of the New Jerusalem. Ere he had even thought of entering the valley of the shadow of death, he was wafted dry-shod over the swellings of Jordan, and found himself standing a disembodied and purified spirit before the gates of the city of God. If it be possible that death should resemble translation, certainly his departure bore that resemblance. Without groan or struggle he ceased to breathe. The change to him was the more ineffably glorious from its unspeakable suddenness. He had not been disposed to believe that this sickness was unto death, yet was he, in the fullest and best sense, prepared for his end. The wise, as well as the foolish virgins slumbered and slept; with them, indeed, he slumbered, but with them, also, even at the midnight hour, his lamp was trimmed and his loins were girt, as those that wait for the coming of the Master. His was an habitual preparation, a preparation of the heart, though not of the eye. His dissolution was not betokened and preceded by those glimmerings of glory which often shed so rich a lustre on the death-bed of the faithful. It had no slow gradations from darkness to light,—no day breakings of joyful anticipation,—no dawnings of increasing rapture growing brighter and brighter unto the perfect day; but like the change of one who lies down in the shades of evening and wakes in the noon day blaze, all was suddenness of ecstasy. He had not, as from the summit of Pisgah, been transported with clear views of the “land far off, and the king in his beauty;” and although he always, by the eye

of an habitual faith, contemplated the land of promise as lying at the end of his journey, he saw it but as through a glass darkly, nor knew that he was already on the borders of his inheritance.

It had been in some degree his wish to pass suddenly away. He had prayed that his life might not be lengthened beyond his usefulness. The prayer was heard. His labours were finished. Ever ready to give in a joyful account of his stewardship, the voice of the Master on a sudden reached his ear and pierced his heart. And ere the sun, which had shone so brightly into his sick chamber, had reached its zenith, his spirit had soared beyond “the flaming bounds of space” into regions of bliss, where imagination faints to follow him.

There was a beautiful adaptation in many of the accompanying circumstances of his death. The time—the morning of the day of the Lord,—the place,—a room which had often witnessed the secret and fervent prayer,—the morning sun, streaming down its golden brilliancy,—the resplendent serenity of the sky,—the stillness of the hour, ere dissipation and riot were yet abroad in the streets of the great city,—all, in their peace, their brightness, and their purity, seemed to unite in shedding a glow of holy triumph upon the last moment of the departing saint. Moment we say—for it was but a moment; and a hand too gentle to be felt had loosed the silver chord and broken the golden bowl; and he, that scarce an hour before, had spoken of uniting in the worship of the congregation, ceased to be a dweller upon earth. The promise which the dying Withington had made, to be the first to greet his pastor welcome home, was no doubt fulfilled.

Fancy may perhaps be forgiven if she finds in the volume which

employed his last thoughts on earth, a happy adaptation to the circumstances of his death. The sentence on which his eye would seem to have cast its last look, (Edwards' Works, Vol. 4, p. 201.) was one of the many in which Edwards is employed in heaping proof upon proof, and with all his characteristic strength of collected argument, making "demonstration doubly sure," in shewing that it is possible to have strong and deep feelings of the excellency of the character of God, and yet be wanting in the temper of true christianity. Directly opposite was the situation of his mind. He had, in a large measure, the genius and spirit of true Christianity, although, at the moment, he probably felt no remarkable elevation of feeling. He proved what he read, and rose, in confirmation of the truth, to that Heaven, where the "*affections*" never wander.

On the 22d of May, 1825, at about 20 minutes before 10, A. M. he entered into his rest. On the following Tuesday, his remains were interred from the meeting house in Oliver street, after an affecting funeral discourse, pronounced by one who had travelled with him, in the christian and ministerial path, many days, the venerable John Stanford. "The rest of the labouring man" of God "is sweet," formed the basis of the discourse.

The memory of the just is blessed. Few men equalled John Williams in the consistency of his christian character as a whole. We frequently see some one individual excellence carried out into glorious exercise at the expense and to the neglect of other virtues; but in his character, all the traits of true christianity seemed to unite their beauty, without giving to any one feature an unseemly prominence. His zeal was ardent, but united with the greatest prudence. That pru-

dence, instead of degenerating into craftiness, was accompanied by the most perfect simplicity; simplicity was tempered by meekness, yet his meekness had, for its basis, strong decision of character, and unbending firmness of principle. He never insulted charity by offering to sacrifice on her altar the truth "as it is in Jesus," and yet he never hoped to advance the cause of truth by bringing to her defence bigotry and intolerance. He loved the image of the Saviour wherever he found it, and it was not the barrier of his own sect, or the badge of another, that could prevent him from acknowledging his union in spirit with those whom the same Redeemer had purchased with the same blood. As a minister of the gospel, he lived the gospel. Charitable to the poor of his flock, profuse of his labours, and constant in his visits, it was his meat and his drink to do the will of his heavenly Father, in shewing mercy and kindness to the afflicted and the desolate. He carried the consolations of the gospel into the meanest hovels, and never shrunk from entering the deepest cellar, or the filthiest den, in which misery and grief had enshrouded themselves. It is believed, that in this employ it was, that he imbibed the contagion of that fever which had so nearly proved fatal; and when, during the last winter of his life, he was confined by the weather to his house, his most feeling lamentations were, that he was prevented from seeing the poor and the afflicted of the flock. In hospitality, he always endeavoured to maintain the character of a primitive bishop, and the brethren from every part of the country were ever cheerfully welcomed to his table and his dwelling. In the meetings of the church, he is described as presiding with a moderation and calmness that never deserted him. His opinion

was not given until all had spoken; it was modest and brief, and moulded with the kindest deference for contending opinions, and therefore it was generally decisive. No man sought authority less. Never an action of his life assumed the character of "lording it over God's heritage." The peace of the church gave peace and comfort to him; when they were agitated he was distressed, and many a sleepless night testified the anxiety which preyed in secret upon his spirit, when contention and bitterness had sprung up among the household of faith. It was to this pacific, gentle, and forbearing spirit, that he was indebted for much of his usefulness and much of his influence. His advice was the more regarded, because it was known to come from a mind unbiassed by passion. He never lent himself to a party, and all parties honoured him. In the pulpit, he was not invested with that eloquence which delights while it dazzles a polite audience. His language was not at all times "furbelowed and flounced" with grammatical nicety, and his gestures wanted the gracefulness of practised oratory. But circumstances like these were overlooked in one who never seemed to enter the pulpit but under a view of the vastness and solemnity of his charge. His spirit was in the work. His exhortations and admonitions were earnest, simple, and frequent. He had about him, that fervour of feeling which is the very soul of true eloquence, and although he never ceased to feel the disadvantage of preaching a language acquired late in life, his devoted zeal, his willingness to be as nothing in the hands of Him "who is the fulness of all things," set him above the fear and beyond the reach of puny criticism. Provided he was but understood, he seemed careless of the garb and

style in which he came forth, "a dying man to dying men." The event showed, that he had chosen the right path. He who confounds the wisdom of the wise of this world, made him an acceptable and useful minister of that gospel, which was first preached by fishermen and tent makers. The careless simplicity of his style, proved to the man of observation, that his spirit was set upon the substance of his ministry, and like "the brave negligence of antiquity," delighted, because it shewed a mind intent on higher thoughts than the pointing of a maxim, or the rounding of a sentence.

The foregoing observations, let it be remembered, are applied to the *manner*, not to the *matter* of his discourses. Let it not be supposed, that his sermons were the unstudied effusions of indolence and ignorance. He was in truth, a close student, given to much reading, well versed in theology, both practical, doctrinal, and polemic. He had attentively studied the most valuable divines of England and America, both controversialists and commentators. Of the latter, his favourite was Henry, and his pulpit exercises in their simplicity and earnestness, and their numerous and beautiful allusions to familiar occurrences, seem to have been partly formed on the model of that admirable writer. He made no pretensions to learning, but of theological learning he was certainly possessed in a high degree; and the size of a library, gradually acquired, witnessed his fondness for books. The truth is, that he devoted much labour and study to his pulpit ministrations, and at his death, he left behind him more than two thousand manuscript skeletons of sermons.

His studies were mingled with prayer. In prayer, he steeped the seed of the word, which with



prayer he scattered. Prayer was his grand weapon; but there were certain times, in which, rising as it were beyond himself, he seemed to wield it with more than human strength. Those who have kneeled for any length of time around his family altar, cannot but remember with what peculiar unction and earnestness he came among them to the duty of family prayer, on the evening preceding the Sabbath. Always fluent and vehement in his petitions, on Saturday night, his spirit seemed to glow with warmer feelings, and in his preparations for the exercises of the coming day, his lips seemed to have been touched as with a live coal from off the altar. It was, in general, late before he descended from his study into the room where the family was assembled. His countenance, his air, and conversation, all bore marks of his having enjoyed communion unutterable, "that the world knoweth not of." There was a burning urgency, an emphasis of humility in every petition that trembled on his lips, and his words came seemingly too slow and too weak to give utterance to his feelings.

"When one, that holds communion with the skies,  
Has fill'd his urn where these pure waters rise,  
And once more mingles with us meaner things,  
Tis e'en as if an angel shook his wings;  
Immortal fragrance fills the circuit wide."

On the evening of the Sabbath also, when the labours of the day were closed, he seemed to enjoy unusual happiness. In the services of the morning, he would often complain of constraint; but with the number of his exercises, (for he generally preached three times a day,) his freedom and zeal seemed to increase, "*One Sabbath nearer the end,*" was his usual exclamation before retiring on that evening to rest, and he always seemed to speak it with the tone of a labourer delighted in the employ that fatigued him, looking forward with pleasure,

but without impatience, to the rest of the weary and the home of the way-worn.

The strength of his mind has been underrated by those far his inferiors in intellect. He had received from heaven a strong natural understanding. He had much of what Locke has somewhere styled, "*large, sound, round about sense.*" In early life, he had, from principles which we cannot but honor, even while we lament their application, declined availing himself of the advantages of a classical education. A man of less good sense would have affected to despise the critical learning he was conscious of wanting, but such was not John Williams. He spoke often of neglected opportunities, and spoke always with the deepest regret; while, to the last of his life, he was a supporter and promoter of Education Societies for the instruction of pious young men for the ministry. His own case was a strong instance of the truth, that the Head of the Church often gives to intellect and piety the success and graces which he denies to mere human learning; but he was never encouraged by success to act upon the principle of making himself a blockhead, in the hope that God would make him an apostle. He sought learning eagerly and constantly, and by diligent study, acquired a mass of general information, far from common. In the structure of his discourses, he exhibited great judgment. His divisions were few and natural, yet his sermons were always copious. The allegorizing taste, which finds every doctrine in every text, he disliked too heartily to imitate. The grand feature of his mental as well as of his moral character, was simplicity. He was less anxious for what was novel, than for what was true. He sought rather the useful than the pleasing. He did not

profess to hold forth the truth as the result of a train of elaborate reasoning, but he stated the doctrine with the simplicity of one perfectly convinced of its truth, proved it briefly, pressed it warmly, and left the rest to Heaven. In his ministry, his temper, perhaps, led him to dwell rather on the beauties of the gospel, than on the terrors of the law; to hover rather around the milder graces of Zion, than amid the darkness and thunders of Sinai; but he delivered few sermons, perhaps none, in which the ungodly were not pointedly addressed. In the discussion of a controverted point in the social circle, his good sense was exhibited in the same unpretending manner. It accorded neither with his habits nor his wishes to discuss the argument at length. Some well put question, some pithy maxim, when others had ceased to speak, expressed at once his wisdom and modesty. He might perhaps, have been unable, from the defects of his early education, to give a regular account of the series and connexion of the steps by which he arrived at an opinion; but good sense in general led him to the right and true one. It was enough, that he reached the port, without recollecting each tack and bearing of the voyage.

His sentiments, on what has been called the modern question, and on most others, perhaps on all debateable points, agreed with those maintained by Fuller. Edwards, Owen, and Fuller, might be called his triumvirate in doctrinal theology. He had studied all, deeply and repeatedly. A favourite class of writings with him, was the works of the Puritans and Nonconformists of England. From the more familiar beauties of Henry and Bunyan, up to the sublimity and grandeur of Owen and Charnock, he had attentively perused the most distinguished works produced by that venerable race of

confessors, "men of whom the world was not worthy."

Of his own acquirements, he thought most humbly. A sermon delivered before the New York Missionary Society, at a time when that body was composed of various denominations, was, with the exception of a few Association Letters, his first and last effort as an author. Of Missionary and Bible Societies, it is almost needless to say, he was a firm supporter from the first moment of his acquaintance with them, to the last of his life.

As a man, a relative, and a friend, to know was to love him. The unaffected benignity of his manners, his sincerity, and his kindness, gained him friends; and probably, no one who had once been his friend, was ever entirely alienated from him. Indeed, the manner in which he carried the temper of christianity into the duties of every day life, gave an uniform beauty to his character which was irresistibly pleasing. With acute natural feelings he combined great fortitude. Christianity taught the one to flow out in continual out goings of love towards mankind, and heightened the exercise of the other, into the most uncomplaining, childlike resignation. His ministerial path had been strewed with many mercies, but it had had also its thorns and its roughness. He spoke often and feelingly of the one, scarcely ever of the latter. In the walks of publick and the shades of private life, he exhibited the same spirit of dependance and faith. He was always, in all places, and through every change, and at every period, the same mild, meek, and patient christian. He had, in a great degree, what may be called oneness of character. Above disguise and free from change, jealousy never clouded the warmth of his friendship, passion never obscured the wisdom

of his judgment. Not that this uniformity of character was owing to a stagnation of intellect and feeling, to a cold and heartless nature. Few excelled him in warmth of relative and religious feeling. But the zeal which ever marked him was enduring and equable. Its movements were not the occasional ebullitions of heated passions, or the effect of strong external excitement, the bubblings of a summer brook, noisy and evanescent; but they were the gentle and the continued overflowings of a living spring of charity, ever fed by the love of God "shed abroad within his heart." It came down, not like a violent storm sweeping away all before it, and levelling the weed and the flower in one common ruin; but it was a calm and steady shower, fertilizing as it fell, and witnessed in its effects by the beauty and freshness of the scenery it watered. He possessed, in a great degree, perseverance of character, not the obstinacy which disgusts, or the sternness which awes, but a settled adherence to a plan cautiously and deliberately formed. It was never his unhappiness to feel that restless vacillation, that constant change of object, motive, and pursuit, which ruins all influence and all happiness. He did not venture rashly on every splendid speculation that presented itself; but when he had once embarked with serious and prayerful deliberation, it was not a slight tempest or a passing cloud that could drive him back. This temper may, in some cases, have assumed the appearance of obstinacy, but it was the stubbornness of an upright mind too strong to bend, too well rooted to be shaken.

Such a character could not but command respect, even from those who thought differently. Men, proud of their infidelity, have done homage to his transparent sincerity; and scoffers, who have

delighted themselves with ridiculing the religion of others as hypocrisy, have been known to eulogize him. Their eulogy was not bought by unmanly concessions and cowardly disguise. He spoke earnestly and feelingly on the subject of religion, it mattered not where or before whom; but there was no attempt at display, and they who hated his principles, were awed by the evident purity of his motives. His gravity was as free from all tincture of moroseness, as was his mildness from all levity. The gentleness of his temper seemed to beam from his countenance, and words of kindness distilled from his lips. In the church and in the world, he was eminently a man of peace. He sacrificed feeling, convenience, interest, and every thing but principle, to this darling object of affection. And among the frailties, which must ever attach themselves to humanity, it was perhaps the leading one in his character, that he yielded too tamely to the will of others.

Humility seemed inwrought into the very texture of his mind. He displayed it, not in loud and nauseating professions of self abasement, but in a reluctance to speak of his own feelings and his own doings; in a willingness to be the least in greatness and the last in honours. This was not assumed, because it was displayed more in deeds than in words. When he would occasionally mention himself, he always spoke with the deepest lowliness; but it was a subject on which he did not often touch, on which he seemed unwilling to waste a thought. He scarcely mentioned even the success in his ministry which had delighted his heart. To all the varied duties of the pastoral office, he seemed anxious to apply the precept first spoken of almsgiving, "Let not thy left hand know what thy right hand doeth." Dur-



ing the whole course of his ministry, it is not remembered, that he ever used, in a discourse from the pulpit, the pronoun "I," (as applied to himself,) or that his sermons ever contained, with the exception that follows, any open allusion however pardonable, to the events of his own life, or the workings of his own heart. Was it that he was deficient in the feeling of what he taught, or had he no stores from personal observation from which to draw? The contrary was eminently the fact; his sermons were most rich in christian experience. But he feared all appearance of preaching himself rather than his Master. One feature was ever the prominent character in the fore-ground of every sermon. He held up the Saviour, and was himself concealed in the shade.

On his recovery from the yellow fever in 1798, he chose, for his subject, on appearing again among his people, the 8th and 9th verses of Psalm CXVI. The same text formed the basis of his discourse on the afternoon of Sunday, March 20th, the last sermon which he delivered before he went up to that church where ministrations and ordinances are at an end. Its selection, in the latter instance, shewed that he considered himself, in some measure, restored to health. The issue proved, that the thoughts of the Lord were high above his thoughts.

A life like his, however barren in incident, cannot but be most fertile in instruction. Is there a youth depressed in spirit at comparing his own advantages and attainments with the high standards around him, let him look to the success with which God crowned a faithful, self-taught labourer; and, blushing for his own despondency, let him thank God, and take courage. Eloquence and secular learning are not indispensable; and the spirit of faith, and

prayer, and love, that animated John Williams, is more rarely found, and when found, is worth far more than all the unsanctified learning that all the volumes of an University can give. Forbidden to shine in the walks of science, let him, who laments the ignorance of his youth, be content to share the obscurity together with the usefulness of those holy, devout and humble men,

"Who comfort those, that wait,  
 "To hear plain truth at Judah's hallowed gate:  
 "Their language simple, as their manners meek,  
 "No shining ornaments have they to seek;  
 "Nor labour they, nor time, nor talents waste,  
 "In sorting flowers to suit a fickle taste;  
 "But while they speak the wisdom of the skies,  
 "Which art can only darken and disguise,  
 "Th' abundant harvest, recompense divine,  
 "Repays their work."

But let such a man remember too, how assiduously the subject of this memoir toiled to supply the want he so deeply regretted, and let him never be guilty of despising knowledge. Is there one, who, on the contrary, hopes by fancied eloquence to gain and secure the love and respect of his people? To him let this humble biography speak, 'The most touching and powerful of all eloquence, is the eloquence of a holy, harmless life, and even that may fail.'

Is there one who fears to mingle too familiarly with the flock under his charge, lest intimacy wear off that dignity which should attach itself to the minister of the gospel, to him would we say, 'Few men visited more faithfully, fulfilling to the very letter, the apostolic practice, "preaching from house to house," than did John Williams; and few more thoroughly gained and more devotedly preserved the affections of his congregation, than did he. We almost fancy, that we yet see him, at an early hour, setting out on his route of pastoral visitation, or, at a late hour, returning from it, exhausted with fatigue; and we gaze upon the picture, till we almost forget that he is, where the flock are exempt from sickness

and the shepherd from fatigue. Is there one whose imagination has dwelt upon the sublimer speculations, the more romantic and shadowy views of the christian pastorship, till he has become weary of the common and every day employments of a minister—till his mind has grown disgusted with the tedious rounds of sermons and visits, which he must travel from January to December;—until, in fine, he begins to grasp at something better and larger and more adapted to his talents? Let him know that the path of humility is the path to usefulness; and that it will require all his wisdom to tread it without deviation. John Williams had no splendid generalizations to talk of, and to labour about, and to find in their failure an excuse for the neglect of humbler duties. He had no new and grand views of human nature to propose, no novel methods and machinations for subduing the world, that were to sweep away at once, the stubborn enmity of the human heart, and effect what the eloquence and wisdom of Paul were too weak to accomplish. On the contrary, he knew that man was ever the same—that the enmity of the human heart was ever the same; and that the remedy for that enmity was at all times but one. Instead of looking to some new system of theology, or some original plan of sermonizing, he looked to Heaven and trod the beaten path, the path that had been worn by the feet of apostles and martyrs, the path of humble faith. That path led him to a high stand in the church of God. He had gone unto his task, anxious to do a little good as in a corner, and blushed to find, by the praises he received, that he had been doing more than his louder neighbours. He knew that there was One, without whom he could do nothing, with whom he could do all things. To that One

he prayed; in His name stood up; in His name went forth; with His name began; and with His name ended. It was the Alpha and the Omega of his thoughts, his words, his prayers, and his labours. In the night of this single-eyed faith he laboured and returned, bearing his sheaves, rejoicing and trampling on every obstacle.

In this imperfect and feeble sketch of a most excellent character, we would not, that description should swell into panegyric. Were the lamented subject of it now on earth, nothing to him would be more displeasing. His graces and gifts were but the faint reflection of light from above. He was but an instrument in a mightier hand; by that hand he was at first moulded, and by the same hand afterward employed to build up the church of Christ. His virtues are held up not to be praised, but that their exhibition may awaken others to emulation, that they, "beholding his good works, may glorify his Father which is in heaven," and become "followers of" him who "through faith and patience," is now "inheriting the promises." A life so modest, would be ill adorned by indiscreet encomium. Were it for us to choose, and, unconsulted, to give an unasked opinion, the monument, that is to mark his grave, as well as every other object intended to perpetuate his memory, should, in its unornamented simplicity, be like him whose name it bears, and its only inscription should be

**"JOHN WILLIAMS,  
A MAN OF GOD.**

Born 8th of March, (O. S.) 1767.

Died 22d of May, 1825."

*Let who will, claim a higher eulogy!*

To the private christian, no less than to him who fills the sacred desk, the life of Mr. W. may teach the wisdom of that

Providence, which shrouds its paths in darkness. The eye that saw him a cripple peasant boy on the mountains of Wales, would not easily have detected in him the seeds of future greatness, the stamina of intellectual and moral strength. But the eye that marks the sparrow's fall, and guides the wanderings of every mote of dust that dances in the sun-beam, saw otherwise. God had marked and chosen him for a leader of his Israel. The eye of an unseen, and as yet unacknowledged, Providence, was on his early path. Its care shielded him from danger, and fixed the course in which his character should be formed. The hand of his heavenly Father meted out to him the afflictions that should exercise, and the consolations that should support him. That hand brought him, at an early age, into the ways of his commandments, and led him in safety and peace in all his journey-

ings through his native land, "by a way that he knew not;" it finally conducted him over the waste of waters to a foreign shore, and there fixed him, against his own expectations, as a city set on a hill, a burning and a shining light. That light is not yet quenched, still his example speaks. His words are yet ringing in our ears, and the fruits of his labours are yet before our eyes. We cannot but remember him with lamentation for ourselves, with rejoicing for him. The tears that will find their way at the recollection of his loss, are brightened by the thought of what he has been on earth, of what he is now in heaven.

Thrice happy they who sleep in God,  
Securely wafted o'er the flood  
To Canaan's peaceful shore:  
Whose lives were as a daily death,  
Who walk'd with God and liv'd by faith,  
And now shall die no more.  
Such, gracious Lord, we wish to be,  
Such was our pastor now with Thee. *Toplady.*

*N. York, July 4, 1825.*

W:

## ON CREEDS AND SUBSCRIPTIONS.

Messrs. Editors,

You will, I am persuaded, confer a favour on many of your readers, by inserting in your Magazine an Essay on Creeds and Subscriptions, by the Rev. Andrew Fuller. It is in the last volume of his invaluable works, which, allow me to say, ought to have a place in the library of every gospel minister. S.

It has been very common among a certain class of writers, to exclaim against creeds and systems in religion, as inconsistent with christian liberty and the rights of conscience: but surely they must be understood as objecting to those creeds only, which they dislike, and not to creeds in general; for no doubt, unless they be worse than the worst of beings, they have a creed of their own. The man who has no creed, has no belief; which is the same thing as being an unbeliever: and he whose belief is not formed into a system, has only a few

loose, unconnected thoughts, without entering into the harmony and glory of the gospel. Every well informed and consistent believer, therefore, must have a creed, a system which he supposes to contain the leading principles of divine revelation.

It may be pleaded that the objection does not lie so much against our having creeds or systems, as against our imposing them on others, as the condition of christian fellowship. If, indeed, a subscription to articles of faith were required without examination, or enforced by civil penal-



ties, it would be an unwarrantable imposition on the rights of conscience: but if an explicit agreement in what may be deemed fundamental principles be judged essential to fellowship, this is only requiring that a man appear to be a christian before he can have a right to be treated as such. Suppose it were required of a Jew or an infidel, before he is admitted to the Lord's supper, (which either might be disposed to solicit for some worldly purpose,) that he must previously become a believer; should we thereby impose christianity upon him? He might claim the right of private judgment, and deem such a requisition incompatible with its admission: but it is evident he could not be entitled to christian regard; and that while he exclaimed against the imposition of creeds and systems, he himself would be guilty of an imposition of the grossest kind, utterly inconsistent with the rights of voluntary and social compact, as well as of christian liberty.

In order to be a little more explicit on the subject, it may be necessary to offer the following remarks.

First: It is admitted that no society has a right to make laws where Christ has made none. Whoever attempts this, whether in an individual or social capacity, is guilty of substituting for doctrines the commandments of men, and making void the law of God by their traditions.

Secondly: The fallibility of all human judgment is fully allowed. A christian society, as well as an individual, is liable to err in judging what are the doctrines and precepts of Christ. Whatever articles of faith and practice, therefore, are introduced into a community, they ought, no doubt, to be open to correction or amendment, whenever those who subscribe them shall perceive their inconsistency with the will of Christ.

Thirdly: Whatever may be said on the propriety of human systems of faith, they are not to be considered as the proper ground on which to rest our religious sentiments.—The word of God, and that alone, ought to be the ground of both faith and practice. But all this does not prove that it would be wrong for an individual to judge of the meaning of the divine word, nor for a number of individuals who agree in their judgments, to express that agreement in explicit terms, and consider themselves as bound to walk by the same rule.

Fourthly: Whether the united sentiments of a christian society be expressed in writing or not, is immaterial, provided they be mutually understood and avowed.—Some societies have no written articles of faith or discipline; but with them, as with others that have, it is always understood that there are certain principles, a professed belief of which is deemed necessary to communion.

The substance of the inquiry therefore would be, whether a body of christians have a right to judge of the meaning of the doctrines and precepts of the gospel, and to act accordingly? That an individual has a right so to judge, and to form his connexions with those whose views are most congenial with his own, will not be disputed: but if so, why hath not a society the same right? If Christ has given both doctrines and precepts, some of which are more immediately addressed to christians in their social capacity, they must not only possess such a right, but are under obligation to exercise it. *If the righteous nation which keep the truth,* be the only proper characters for entering into gospel fellowship, those who have the charge of their admission, are obliged to form a judgment on what is truth, and what is righteousness; with

out which they must be wholly unqualified for their office.

If a christian society have no right to judge what is *truth*, and to render an agreement with them in certain points a term of communion; then neither have they a right to judge what is *righteousness*, nor to render an agreement in matters of practical right and wrong, a term of communion.

There is a great diversity of sentiment in the world concerning morality, as well as doctrine: and if it be an unscriptural imposition to agree to any articles whatever, it must be to exclude any one for immorality, or even to admonish him on that account; for it might be alleged, that he only thinks for himself, and acts accordingly. Nor would he stop here: almost every species of immorality has been defended and may be disguised, and thus under the pretence of a right of private judgment, the church of God would become like the mother of harlots, *the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

It is a trite and frivolous objection, which some have made against subscriptions and articles of faith, that it is setting bounds to the freedom of inquiry, and requiring a conformity of sentiment that is incompatible with the various opportunities and capacities of different persons. The same objection might be urged against the covenanting of the Israelites,\* and all laws in society. If a religious community agree to specify some leading principles which they consider as derived from the word of God, and judge the belief of them to be necessary in order to any persons becoming or continuing a member with them; it does not follow that those principles should be equally understood,

or that all their brethren must have the same degree of knowledge, nor yet that they should understand and believe nothing else. The powers and capacities of different persons are various; one may comprehend more of the same truth than another, and have his views more enlarged by an exceeding great variety of kindred ideas; and yet the substance of their belief may still be the same. The object of articles is to keep at a distance, not those who are weak in the faith, but such as are its avowed enemies. Supposing a church covenant to be so general as not to specify one principle or duty, but barely an engagement to adhere to the scriptures as a rule of faith and practice, the objection would still apply; and it might be said, One man is capable of understanding much more of the scriptures than another, and persons of more enlarged minds may discover a great deal of truth relating to science, which the scriptures do not pretend to teach: why, therefore, do we frame articles to limit the freedom of inquiry, or which require a conformity of sentiment incompatible with the opportunities and capacities of persons so differently circumstanced? The objection, therefore, if admitted, would prove too much. The powers of the mind will probably vary in a future world; one will be capable of comprehending much more of truth than another; yet the redeemed will all be of one mind, and of one heart.

Every one feels the importance of articles or laws in civil society; and yet these are nothing less than expositions or particular applications of the great principle of universal equity. General or universal equity is that to civil laws, which the Bible is to articles of faith; it is the source from which they are all professedly derived, and the standard to

\* Neh. x. 29.

which they ought all to be submitted. The one are as liable to swerve from general equity, as the other from the word of God : and where this is proved to be the case in either instance, such errors require to be corrected. But as no person of common sense would on this account inveigh against laws being made, and insist that we ought only to covenant in general to walk according to equity, without agreeing in any leading principles, or determining wherein that equity consists ;

neither ought he to inveigh against articles of faith and practice in religious matters, provided that they comport with the mind of God in his word. If articles of faith be opposed to the authority of scripture, or substituted in the place of such authority, they become objectionable and injurious : but if they simply express the united judgment of those who voluntarily subscribe them, they are incapable of any such kind of imputation.

## REVIEW.

THE SCRIPTURE DOCTRINE OF CHRISTIAN BAPTISM; *with some historical remarks on that subject; in a Sermon, preached on the 20th of April, 1794, at the Baptism of Twelve persons on a profession of Faith and Repentance, at the Baptist Meeting-House in Harvey-lane, Leicester.* First Am. Edit. Birmingham, Printed:—New York, Reprinted, 1825. pp. 34.

analysis of it, that our readers may judge of the plan, and a few extracts that they may discern and imbibe its spirit.

The following remarks from the introduction, addressed to the church in Leicester, we insert with peculiar pleasure, as an expression of the spirit which we would always cherish while directing our own, or other men's attention, to a subject of controversy.

THE SCRIPTURE GUIDE TO BAPTISM; *or a faithful citation of all the passages of the New Testament, which relate to this ordinance; with the Sacred Text impartially examined, and the sense supported by numerous extracts from the most eminent and learned writers. To which is added a Short Examination of the Rise and Grounds of Infant Baptism.* By R. PENGILLY. First American, from the last London Edition. Boston: Lincoln & Edmands, 1825. pp. 44.

We have never more need of watchfulness over the frame of our spirits, than when we are engaged in religious controversies, lest in the spirit of contest we lose the spirit of meekness and of love : victory too often makes us vain, and impotence in argument inflames the zeal it should annihilate. Perhaps no controverted point has more frequently occasioned an undue exercise of the passions, than the subject of the ensuing sermon ; suffer me, therefore, my christian brethren, affectionately to caution you against an unbecoming triumph in the prevalence of the sentiments you espouse, or any uncharitable censures on those whose opinions and practice differ from your own. The same Volume in which we are exhorted to "*Stand fast in the Faith, to quit ourselves like men, and be strong,*" contains also, numerous injunctions to forbearance and charity. We never afford any real service to our divine Master by contending for *his cause*, if it be not in *his spirit*. Nothing will so effectually recommend the truth, as the distinguished amiableness of those

The first of these pamphlets is a sermon preached by SAMUEL PEARCE, a name whose praise is yet in all the churches, and which is now for the first time reprinted in this country. It is well written, plain and judicious, logical in its argument, and christian in its temper. Though it makes no parade of reasoning, it contains a series of proofs, which we are free to say, we should be very willing any man should attempt to set aside. We shall present a brief



who profess it:—Let the same mind, therefore, be in you which was in Christ Jesus; the character he sustained you cannot contemplate without admiring; *He was "meek and lowly of heart:"* imbibed his spirit, and you will "find rest unto your souls."

It will be very singular, if you are not opposed in proportion to your prosperity. Be not surprised if that opposition comes from those, of whose piety, in other respects, you entertain the most respectful sentiments—"To err is human:" Indulge not an angry thought on such occasions; neither return railing for railing; but rather imitate him, "who when he was reviled, reviled not again," and overcome evil with good.

I am persuaded, my brethren, that you will never seek an increase of your number, or the propagation of your sentiments, by secret and *disingenuous efforts*; methods as frequently, as undeservedly, imputed to our denomination. Rather let us ever have it in our power to say, with our Lord, "I spake *openly* to the world"—I taught "in the *Synagogue* and the *Temple*, whither the people resort, and in secret have I said nothing."

But suffer not any difference of opinion on the positive institutions of our religion, to interrupt your fellowship with other christians, as long as it may be cultivated to mutual edification. Remember that you have all one centre of union, even Christ Jesus; and you expect to meet with millions in heaven who are distinguished by different names on earth. Charity must teach you to think as highly of their sincerity, as you expect justice should teach them to think of yours:—*We* have a right to form a judgment on the *actions* of men, but it is God's prerogative to search the *heart*; and it ill becomes us to judge any man to be a hypocrite, because he does not see with our eyes.

The author, after an interesting introduction of his discourse, proceeds to give his reasons,

I. For administering baptism by *immersion* only.

II. For confining this ordinance to those who make a personal profession of faith and repentance.

Before entering upon the argument, he however mentions the principles by which all reasoning in this case is to be tested.

But before I enter on a discussion of the points, it is needful we should agree on some *rule of judgment*, which being

on both sides acknowledged determinate, will supersede the necessity of all farther appeal. This rule is laid down by the prophet Isaiah, viii. 20. "To the law and to the testimony; if they speak not according to these, it is because there is no light in them." To suppose the scriptures inadequate to the instruction of man, is to impeach both the wisdom and justice of their Author; and the two following maxims, formed on the sufficiency of Scripture in matters of religion, appear to be not only safe, but necessary, to those who take part with the great Chillingworth, and say, *The Bible, the Bible is the religion of Protestants.*

1. Nothing is or can be a part of christian worship, which is not recommended either by *precept* or *example*, in the holy Scriptures.

2. It is a sin against God, to live in the neglect of that which we find recommended to us in his word.

"I will close this observation in the words of Dr. Owen, who says, "The main of the church's chaste and choice affection to Christ, lies in their keeping his institution and his worship, according to his appointment. The breach of this he calls adultery, and whoredom, every where. On this account those believers who really attend to communion with Jesus Christ, will receive nothing, practise nothing, own nothing, in his worship, but what is of *his appointment*."\*

Now we must be permitted to remark, that to us these few sentences come to the very nucleus of the case between us and our Pedobaptist brethren. If they could be once established in their full authority, the argument might be brought to a very speedy issue. If the Bible be *the only rule*, and if there be neither a precept nor example for infant baptism in the Bible, then must infant baptism be evidently without any support whatever. Antiquity, and councils, and Fathers, and inferences, and Abrahamic covenants, are too weak to uphold it. And we really look for the prevalence of our peculiar views of this subject, not so much from arguments on baptism, as from the universal adoption of the principle of Chillingworth.

\* On Communion with God—in Booth's Pædobap. Exam. vol. i. p. 34.

Mr. Pearce then proceeds to show why we believe immersion essential to baptism.

1. Because immersion is the primary signification of the word.

2. From the phraseology used in the accounts of primitive baptism.

3. From the nature of the places chosen for the purpose of baptizing.

4. The representation which is given of baptism in the New Testament, can agree only with the act of immersion. Here the author goes into some interesting historical details for the purpose of showing in what manner the primitive mode of administering the ordinance became abolished, and the new one substituted in its place.

This brings us to the second head of the discourse, in which the author proceeds to justify the limitation of this ordinance to persons professing faith and repentance: Because,

1st. We can find no divine command for baptizing any other subjects.

2d. Nor doth the Bible afford examples of any other persons receiving baptism. And,

3d. We conceive that the great end for which baptism was instituted, can be answered in no other subjects whatever.

In discussing these topics, Mr. P. adduces all the passages which record the administration of baptism, and also the most remarkable of those on which those christians rely who practise the baptism of infants. He also adduces several of those passages from the Fathers which tend to throw any light upon the origin of infant baptism in the early ages of the church. The closing paragraphs are worthy the serious attention of every serious inquirer.

But leaving what has been said to your serious recollection, I conclude with a few remarks.

1. If a divine command, or apostolic example, be essential to direct christian worship, then infant baptism is no part of christian duty, but a mere tradition.

2. If infant baptism be anti-scriptural, whatever respect we bear to individuals, or societies who retain the practice, it becomes the real friends of Christ, personally to bear witness against it, by publicly dedicating themselves to him in his appointed way.

3. If a public dedication to Christ be calculated to honour our divine Master, the candidates for baptism this morning have a claim on your respect, and their conduct is worthy of your imitation.

4. If baptism be a profession of faith in Christ, and subjection to him, let us be chiefly concerned for *personal religion*—without this our profession is vain—nor let us rest here, but remembering that the vows of the Lord are upon us, be careful to walk worthy our high vocation; amiable in our tempers, pure in our conversation, and upright in our conduct, ever ready to do good, and to communicate; let us endeavour as much to excel in *true morality*, as we believe we are more scriptural in this *positive institution*.

THE work of Mr. PENGILLY is of a different character from the sermon, though both of them travel over much the same field. Mr. P's pamphlet consists of quotations of all the passages in the New Testament which refer to the subject of baptism, arranged under different heads, with brief expositions, and the opinions of various commentators upon their sense, attached to each. The words of scripture are inserted in full, and hence it may be called, with appropriateness, a *Scripture Guide to Baptism*. Its expositions seem to us sound and considerate, and it is in every respect a valuable little manual. Most of the quotations are from Booth's *Pædobaptism examined*, and therefore it may be of service, especially to those who are not in possession of that work. To analyze it would be impossible; we can only give a specimen of the author's writing, which we will take from the introduction, and which will give a very fair view both of the plan and spirit of the book.

This little work, Christian Reader, is designed for such persons, and such only, as readily admit the following important sentiments:—

1. That the Scriptures of the Old and New Testaments contain the only revealed will of God.

2. That whatever God enjoins on his people in his word, they are bound by irresistible obligations to perform.

3. That men are not at liberty to *alter*, in any one respect, the appointments of God.

4. That Baptism and the Lord's Supper are the *two only* ordinances, or positive institutions, of the New Testament; and that it is consequently the bounden duty of all who profess to be the disciples of Christ solemnly to observe them, and to observe them in *that way* which the word and example of Christ authorize.

I shall now suppose, Reader, that one of these ordinances, viz. BAPTISM, is that subject which at this time employs your serious attention; that you are desirous of knowing the will of Christ respecting it, and for that purpose, of reading and examining the whole which the Scriptures contain in relation to it. You would not probably be able to turn readily to all those passages which pertain to the subject of your inquiry, as they are interspersed through almost the whole of the New Testament, *and to assist you in*

*this respect* is the principal design of this pamphlet.

I shall therefore in the following pages transcribe *every passage and verse* of Scripture that relate to this ordinance, and lay them before you in their purity as I here find them; that without trouble or loss of time, you may read and examine for yourself the *whole* that it has pleased God to communicate for our instruction and direction on this subject.

In a few notes, printed in a smaller type, I have humbly endeavoured to point out what I conceive to be taught us in the passages here transcribed. In these notes I have written under the impression of my accountability to the righteous Judge, and am not conscious that I have, in any one place, given a sense different from what was intended by the Holy Spirit: and that this may be the more evident, I have subjoined a considerable number of extracts from the writings of eminent Divines, who held a different view of this ordinance, but who have candidly acknowledged what practice has the authority of the word of God, and what has not. The Reader is exhorted, however, (while he *peruses* the notes, and these citations from different eminent authors, intended to illustrate the text,) not to allow his mind to be *influenced*, or his practice governed, by any *human* authority, but by the word of God alone, which shall here be fully and plainly laid before him."

## MISSIONARY INTELLIGENCE.

THE following Letters from Messrs. Hough and Lawson, contain the latest intelligence we have received concerning the state of affairs in Burmah. We have been hoping, and yet almost dreading, to hear of the situation of our Missionaries at Ava. When we remember that the government there is despotical and cruel, we are alarmed for the safety of our friends. But when we also remember the nature of that cause in which they have been so long engaged, and the remarkable interposition of Providence which our brethren at Rangoon experienced, we are not without some hope that God has preserved them.

We trust, that whatever tidings may come, the supporters of the Mission in Burmah will be prepared for it. Should we hear that the Missionaries are living, and actively employed in their labours, it will be our duty to thank God and take courage; and should we learn that they have been removed to a better world, we must bow with submission to the divine will. Whatever affecting events may have taken place, we are persuaded that the labours of Mr. Judson and his associates will not be lost; that other effective instruments will enter into their labours; and that the inhabitants of Burmah will eventually participate in the blessings of christianity.

ED.

## BURMAH.

Serampore, Feb. 9, 1825.

Rev. and dear Sir,

My last letter written in May, gave you the information—that war had taken place between the Honourable East India Company and the Burman dominions,

and that Rangoon had been captured and occupied by the English troops. After this event, every means was used by Sir A. Campbell, the commander in chief, to induce the inhabitants to return and resume their former occupations under



die protection of the British Government; but I am sorry to say, without success. Since the capture of Rangoon, Mergu, Tavoy, and Martaban, have successively fallen into the hands of the English; and in these places, a greater proportion of the inhabitants have, as I learn from the papers, returned as subjects of the new authorities. The island of Chiduba is also under the British flag. While Rangoon and the other places on the sea coast remain occupied by the forces which entered the dominions by that quarter, two other armies are penetrating them, one from Chittagong, and the other from Assam. The ultimate object of these forces is the Capital, which they will probably reach in two or three months. The Burmans appear resolved to defend themselves to the last, and although they have not been successful in a single instance, but on the contrary, have fallen by thousands, yet it cannot well be supposed that the rulers of the nation will yield until *A-ma-ra-ora* shall be captured.

After the taking of Rangoon, we were wholly deprived of missionary work, uncomfortably situated in the midst of the camp, and put to great inconveniences for the want of vegetables and fresh provisions. The Burmans having all evacuated the town and adjacent country, the bazar of course disappeared with them. I remained until the 8th of November, and when I came away, provisions both salt and fresh bore the most enormous prices—sheep, brought there by vessels from Calcutta, were selling for 15 and 20 dollars a head, fowls for 3 and 4 dollars; fresh and salt fish bore a proportional price. Such being our situation, we concluded to go to Bengal, and wait until publick affairs should assume a more peaceable aspect. Mr. and Mrs. Wade left about the middle of September, I left the 8th of November.

It will be to you, as it has been to me, a painful consideration, that not a single word of intelligence has been or could be gained from our friends at Ava. It is now a year since Brother Judson has written to me—Your last letter from him probably bore the same date as his last to

me. The only report which I have heard is of foreigners generally at Ava, and that they were imprisoned.—Knowing the disposition of the Burman government, and remembering the treatment which I received from them at the taking of Rangoon, I cannot indulge any hope unmingled with fears. As we were, so were they, and still are in the Lord's hands. They may be spared and carried through many difficulties.

So soon as there shall be any prospect of a termination to the war, or even a settled state of things in the lower provinces, I shall return.—Then a wider field for missionary labours will be opened, and a more extensive prospect of success presented.

A vessel is now coming up the river from Newbury-port. I hope to give you further information by her return.

I remain, Rev. and dear Sir, very faithfully and respectfully yours,  
GEO. H. HOUGH.

To Rev. Wm. Staughton,  
D. D. Cor. Sec.

MR. LAWSON TO DR. BALDWIN.

Calcutta, Feb. 10, 1825.

My dear Sir,

I HAVE but just time to send a few lines by a ship now dropping down the river. By the Two Brothers, from New York, I received a keg of dollars, 2100. We have received no further intelligence from our dear friends at Ava. I believe the Burmans will not be able to offer an effective resistance to the British troops which are now entering Aracan. How happy shall I be to be able to communicate the news of peace, and how much more so to be able to convey the pleasing intelligence of the safety of your missionaries. We long, yet almost dread, to hear from Ava. Our troops are near Munnipore, and expect soon to reach that place; and we have an idea that the first news from Ava, may come by way of Munnipore. We constantly pray for the Missionaries. God is able to deliver. Should they be finally saved, it will appear to us a most wonderful deliverance. Br. and sister Wade are still at Doorgapore as is also Mrs. Colman. The latter has

received a severe injury by the upsetting of a carriage, while superintending her schools, but she is getting better.

I must conclude in haste, remaining  
yours, affectionately,

JOHN LAWSON.

### CAREY STATION.

MR. M'COY TO MR. WAYLAND.

*Carey, 100 miles N. W. of Fort  
Wayne. (Ind.) May 23, 1825.*

Dear Brother,

THOSE powerful effusions of the Holy Spirit which induce us to call the effect "a revival of religion," have greatly subsided in our family. The last baptism was on the 20th of March. One of our pupils is a candidate for that ordinance, and one of our neighbours we trust has experienced a saving change. We have deemed it proper to allow her time to give evidence of the genuineness of her hopes by her deportment, and to receive instruction previous to baptism. The whole number baptized since November last, is 21; thirteen of whom are Indians, who, with three formerly baptized, make the number of natives now connected with us by spiritual ties, sixteen.

Our congregations from the neighbouring natives increase, though they would still be considered small in your place. There is among them a growing attention to the Sabbath. A considerable number who, till lately, knew not how to reckon Sabbaths, have learnt to know the day, and regularly appear at our house, some bringing their children, who are as neat in appearance as their poverty will allow. Among them is a Chief who is very punctual in his attendance.

For some time, preaching has been chiefly at our house. This has occurred partly in consequence of the unsettled state of most of our neighbours, and partly in consequence of my own imperfect state of health. Our customary course of Sabbath services are the following. Besides morning and evening prayers,

preaching in English commences at half past 10, A. M. at the close of which, a short address is made to the Indians. An hour afterwards the Indians are assembled. We sing a hymn in Putawatomic, and one of our Indian converts prays, or I read a prayer myself. One of our christian pupils reads a portion of the Scriptures, and another interprets a verse at a time by my assistance. After which, I give a lecture and exhortation through an interpreter, or, by reading a written discourse. One of our Indian converts makes the concluding prayer, and our last hymn is also in their own tongue. Later in the day we have Sunday School, at which time our young converts hold a prayer meeting among themselves, or spend the time in hearing instruction from me.

The roving habits of the Indians abridge their opportunities of receiving instruction, and produce evil consequences, beyond the usual calculations of those who have not been allowed personal observation of them. To remedy which, no pains or labour is spared by missionaries to bring them into a settled state. Last spring we had the satisfaction to discover some improvement of farms commenced among them. This season considerable additions have been made to those, and other persons are following a similar course. Besides the additional improvement at Mussequaga's Village, five miles west of us, by the industrious part, (the more indolent having abandoned the plan in preference to fencing against the cattle of the others,) nine families are settling at different places from three quarters to one and a half miles south of us—two families about half a mile S. W.—and seven families one and a half miles N. E. To all these we are affording some assistance in fencing and ploughing. Some of our pupils are almost daily sent to aid their friends and others.

With most of our neighbours both resolution and nerve are greatly paralyzed by the pinchings of hunger. We sometimes encourage the labourer by telling him, or her, to call at our house at the close of the day's labour, and participate in our evening meal. Af-

ter all, very little, comparatively speaking, will be done by them this season, nevertheless, there are, doubtless, favourable indications, and promising beginnings. To encourage them in raising live stock, we have sometimes sold to them for articles of their own manufacture, and sometimes presented to them hogs and a few cattle.

Most respectfully yours,

ISAAC M'COY.

MR. M'COY TO MR. WAYLAND.

Carey, May 25, 1825.

Dear Brother,

THE daily attention which we are required to give to our Indian neighbours, as well as aid in the improvement of their lands, add very materially to the burthen of our labours, while, at the same time, by these and other cares, our opportunities of imparting religious instruction are greatly lessened. Brother Lykins, by permission of the Board of Missions, has been several months absent, though his return is now daily expected, so that brother Polke, brother Sinewell and myself, are the only male missionaries here.

In all business, and especially that of a missionary character, the several departments should bear a due proportion to each other. Seventy scholars now belong to our school. Had we a competent number of Missionaries, it would be desirable to increase the school to one hundred. More than that, we conclude, would overcharge one establishment. Buildings and farm should be in proportion to other things. To maintain this equilibrium in our affairs, we have enlarged our farm to 203 acres, something more than half of which is pasture, and we are now engaged in erecting a substantial grist mill, to move by horse power. This will cost us 500 or 600 dollars, a portion of which sum we hope to obtain from government; but one third part, at least, must be furnished by the mission.

In viewing our affairs, there is discoverable a distressing exception in relation to missionaries. We have not half the

number of missionaries that the extent of the concern requires. On account of this deficiency, no department of ours receives that attention that is desirable, while at the same time we see with anxiety parts of the field white to harvest, and none to thrust in the sickle. These remarks are not made as commendatory of extraordinary exertions on the part of those already here, but with the express design of inducing others to unite with us. We are at a loss to say which is most needed a male or female school teacher, farmer, or mechanic. I do not distinguish the *minister*, because here, more than half his labours must be, what in other places is called, *temporal*.

When we speak of THOMAS, you understand that we refer to an appendage of this Mission among the Ottawas, about 120 miles N. E. We have succeeded in getting a smith-shop into operation at that place, which proves to be a matter of great convenience and encouragement to the inhabitants, while two labourers continue to assist them in improving their lands. Brother Polke has visited them twice this spring. The first time an attempt was made by one of the opposing party from another part of the country, to injure him. The fellow was intoxicated, and without any previous intimation of his design, was discovered running from his wigwam towards our house. Other Indians hollaed to give notice of the danger, and many pursued the madman to prevent him from executing his mischievous design. He approached within 15 yards of brother P. who was standing in the yard before his own door, when halting to raise his gun to fire at brother P. he was seized by other Indians, and his gun forced from him. The merciful hand of Providence was very conspicuous in this affair, and we feel under great obligations to Gosa, a substantial Ottawa friend, whose exertions on the occasion were truly praiseworthy. Others afterwards repeatedly apologized to brother P. for the affront offered him, expressed their grief and shame on account of it, and hoped the like would not occur again.



Strong solicitations continue to be reiterated by those Indians for the opening of a school at THOMAS for the instruction of their children, three of whom have been sent hither to attend this school until theirs shall be commenced. The opening of the school is delayed from no other cause than the want of missionaries, and of some pecuniary aid. A very favourable disposition to attend to religious instructions continues to be manifested by them, and some meetings for divine service which brother P. held amongst them, were very pleasant to him.

Some cattle from the government which had been promised to them this spring, not having arrived, we feared the delay would give rise to unpropitious suspicions, and we therefore lent to two principal men each a milch cow until theirs shall arrive.

Notwithstanding all along there have been some violent opposers in that quarter, whose opposition however was never considered unconquerable, we have ever since 1821, but especially latterly, viewed the opening for missionary labour there with the prospect of success, the most conspicuous of any that we have ever discovered in the Indian country. On account of the scarcity of missionaries we should probably, long since, have abandoned that enterprise, had it not been for favourable arrangements made at the treaty of Chicago, by which the annual sum of \$1500 for the purpose of Indian reform at that place, was to be expended by the United States, by aid of which, the burthen of supporting our establishment there, is greatly lessened.

With great esteem,

Your Serv't,

ISAAC M'COY.

MR. M'COY TO MR. WAYLAND.

*Carey, June 27, 1825.*

Dear Brother,

ON the 12th inst. we were allowed the satisfaction of baptizing another young man, (white man) in our employ.

In my last, I mentioned the case of an Indian female in our neighbourhood of whose piety we indulged hopes. In

matters of religion she was much opposed by her husband, who declared that if she was baptized he would abandon her. About this time he was attacked and brought low, by disease. On a visit I made him, I inquired if he would consent to the baptism of his wife, to which he would make no reply. On the morning of the 12th inst. I renewed my request, and he consented. On the following day, his wife called to inform us that he had confessed much grief and shame on account of what he had done. On the 14th she was baptized. Her husband entreated us to assist him to the river, a mile and a half, to witness her baptism. His request was granted with fears that he was unable to bear the fatigue of riding. In this, however, we were happily disappointed. Our elderly Putawatomie sister who was baptized on the 23d of January last, has been the instrument of great good to this her country woman of whose baptism I speak.

Our old sister is extensively known among her nation, and is much respected by them. We are pleased to find a woman of her piety and influence improving all favourable opportunities of exhorting her people to love the Lord Jesus.

It may afford you some satisfaction to see a statement of the numbers, &c. of our family made out on the 27th of May, as follows. Whole number of our Indian scholars 70—i. e. 46 males, and 24 females. Of these, there were present 35 males, and 20 females, 55—Absent 11 males and 4 females, 15—Present on the mission premises, pupils 55, other Indians in the family, 4—Missionaries (present,) 5—Children 6—Hired men, including a mill-wright and hands with him, the school teacher, and three hired men at Thomas, 16—in all, 86.

While we are gratified with the improvements which, in many respects, have been made, and are making among our neighbours, we deeply regret that the destructive evils which arise from the intercourse of the Indians with the white settlements, are accumulating, and daily crowding nearer to us. It is a fact which we must not conceal, however

painful it may be to us to tell, and to others to hear, that the most formidable obstacles to the operations of our mission are daily increasing, and, at our present stations, will continue so to do. From those fields which, with our assistance the natives around us are making, we know the owners must soon be removed. Ardent spirits are obtained by them with greater facility every year, and the morals and wretchedness of those not within the influence of the mission are by no means on the improving hand. We hope to be instrumental in cherishing industry, and sentiments of honor and religion as far around us as we can actually extend our labours, and thus inspire some with right feelings which they may carry hence on that dreadful day, when the Putawatomies, Miamies, and Ottawas, shall not possess land east of the Mississippi sufficient for a man to set the sole of his foot upon.

I entreat you not to misinterpret or misapply these suggestions. The contemplated Colony west of the Mississippi will, we trust, furnish a safe retreat, a permanent asylum to the homeless savage. We believe that a circumstance so auspicious to the cause of Indian reform

has never appeared in the proceedings of our government as the proposition to colonize the Indians beyond the present encroachments of the whites, and under the faithful pledges of our government. With this permanent settlement of the Indians in view, we should carry on our missionary operations at our several establishments with increased energy, because we contemplate a comfortable home, to which we can direct our pupils as they shall severally complete their education, and to which we may direct all who wish to enjoy the advantages of civilized life. Land improvements at those establishments which have the approbation of government cannot be lost to the societies which at present occupy them, and missionaries have nothing worse in prospect in relation to themselves, when the natives shall be chased from around them, than the exchanging of temporary residences for those that shall be permanent, where they may grow old in their labours, and die in the midst of their flocks.

Your Brother and

Humble Serv't,

ISAAC M'COY.

## RELIGIOUS INTELLIGENCE.

### REVIVALS OF RELIGION.

#### MR. SABIN TO THE EDITORS.

Dear Sir, *Westford, May 20, 1825.*

It may not be uninteresting to some of your readers to hear of the prosperity of the Redeemer's kingdom in this part of his heritage. In Sept. 1822, I commenced my labours in the Baptist Church and Society in this town. The church contained about 40 persons. During the first two years nothing special occurred. A good degree of union and brotherly love prevailed, and to this was added persevering efforts to erect and complete a convenient place for public worship. The house, which is 40 by 44 feet, is built of brick. At the commencement of my third year, the Lord met his people in the sanctuary, and poured out his holy Spirit upon the waiting congregation.

The increasing attention to public worship, the punctual attendance of the church to their appointment, with the addition of many who had not before met with them, were some of the first tokens of the *revival*. Soon after, two females came forward, who had entertained hopes a few years before, and were now willing to receive the ordinance of baptism and to take an active part with the people of God. The good work soon spread into every part of the town. In addition to our other meetings, it was thought best to improve the intermission in prayer and conference; this was done to good effect—One of which will long be remembered. It was indeed a time of refreshing from the presence of the Lord. Notwithstanding the good order and harmony that prevailed at this and other occa-

sions, yet the time passed away so insensibly, that not only the intermission, but the period allotted for the exercises in the afternoon, to my surprise, were nearly taken up. I made a few remarks, and closed the happy interview. Soon after, about the middle of Nov. nine more were added by baptism. This ordinance was administered for the five succeeding Sabbaths that I preached with them, it being one half the time.

There has been a few restored and some united by letter. The whole number that have united with the church is 39. Although the work has been for some months subsiding, yet a general steadfastness prevails.

There has been a Female Missionary Society recently formed of 33 members. The Congregational society has shared also in the good work, and we understand that about 25 or 30 have united with them, and some with the Methodists. The adjacent towns, Jericho and Fairfax, have also shared in the good work. Yours, &c.

A SABIN.

MR. DOWCE TO THE EDITORS.

*Raleigh, (N. C.) June 24, 1825.*

Messrs Editors,

Is a late number of the Baptist Magazine, there is an extract of a letter from a gentleman of Moore County, which gives some account of the revival of religion in that vicinity. But as it only states a few of the particulars, I have thought it might be gratifying to some of your readers to see a more circumstantial statement of the work of the Lord among that people. This revival has been chiefly confined to the congregation of Friendship Meeting-House. The church for many years was in a very lukewarm state, under the pastoral care of Elder Teague, who died in 1823. The church was left in a very desolate situation. It consisted of about 42 members, who met in a small and indifferent house of worship. The settlement was thinly inhabited by persons in moderate circumstances, with a small portion of literature, and entirely averse to missionary labours of any kind. But in May, 1823, a Sabbath school was instituted, and although its establishment was much opposed, yet it increased to the number of about 160 scholars and teachers. This school was conducted with zeal and prudence, and put to silence all opposition to it. The place of worship soon became too small to contain the people. The inhabitants at length built a large and commodious house, in which the school assembled.

It was not uncommon for many of the scholars to recite by heart from 350 to 400 verses of scripture, with some poetry. They received faithful and affectionate admonitions from their superintendants, and soon began to give evidence that they were the subjects of serious impressions. Some of them gave satisfactory proofs of a change of heart. Old members of the church were aroused from the lethargy in which they had long slumbered, and began to institute prayer meetings and make religion the topic of conversation. A missionary spirit fired the bosom of almost every one, and they formed a society auxiliary to the State Missionary Society of N. Carolina, and raised from 50 to 60 dollars. The desert now began to blossom and produce its tender fruit. Children read the blessed word of God, and adults flocked into the church. Since that time, there have been between 70 or 80 added to the church, and the work is still going on. The old and the young have been subjects of this glorious work. But particularly those young persons who were members of the school. At one time three persons were baptized, each of whom was over 70 years of age. But the gathering in of private members is not the only characteristic which marks this great work. From among those who profess to have experienced religion, five have devoted themselves to the work of the ministry, three of whom are to be ordained on Monday after the fifth Sabbath in July next.

Yours truly,

F. W. DOWCE.

MR. MANNING TO THE PUBLISHERS.

*Cornwallis, (N. S.) July 20, 1825.*

Dear Friends,

OUR Association met at Amherst, County of Cumberland, (N. S.) and the season was uncommonly interesting. The religious exercises were evangelical, and the prayer meetings at 5 o'clock each morning, were, I think, the most solemn I ever knew. The attention among all orders of society was astonishing, and people came seven miles to attend the prayer meetings. At the close of our delightful Association, a message was delivered by brother Joseph Crandall, minister of the Baptist church in Sackville, New-Brunswick, to brother Dimmock, brother I. S. Harding and myself, to meet the church in Sackville, to deliberate on the expediency of ordaining one of their members to the work of the gospel ministry. Accordingly we attended at nine o'clock on Wednesday, the 29th of June,



and heard brother William Sears preach from 2d Cor. iv. 6. The church and council were of opinion that it was for the glory of God that the candidate should be ordained. The publick were informed that at 3 o'clock, P. M. we were to meet again to attend the ordination. At which time a numerous concourse attended. Brother Harding made the Introductory Prayer, and brother E. Manning preached on the occasion, from Col. 1st chapter and part of the 7th verse—'Who is for you a faithful minister of Christ.' The usual questions were asked by brother Harding. Consecrating Prayer, by brother Davis. Charge, by brother Dimmock. Right Hand of Fellowship, by brother Crandall. Concluding Prayer, by brother Hall, licentiate: And we parted, rejoicing that the Lord had called another faithful minister to bear his name to his Gentile fellow sinners. May many more be raised up to blow the gospel trumpet.

I am yours in Gospel bonds.  
EDWARD MANNING.

MR. AVERILL TO MR. SHARP.

Woodville, (N. Y.) July 26, 1825.

Dear Sir,

ENCLOSED is a copy of the Minutes of our Association at its last session.

The Lord has granted us a shower of divine grace in this place. Since March last, 19 have been added to us by baptism, and 1 by letter. Our number now consists of 79 members, which little more than three years ago was only 30, and those very weak. Indeed, we may say in looking around us, What hath God wrought! Thanks to the Baptist Missionary Society of Massachusetts, under God, for our prosperity. O, my dear brother, we can never be sufficiently thankful for the aid you have afforded us. I hope, however, we shall ever feel grateful to Heaven for the favors shown us through your instrumentality. I intend to make returns of three months' labour in employ of the Board as soon as possible.

Yours, &c.

ASA AVERILL.

BAPTIST CONVENTION FOR THE STATE OF RHODE-ISLAND, AND ITS VICINITY.

On the 12th of May last, a meeting was held, agreeably to a previous notice, at the Vestry of the First Baptist Meeting House in Providence, for the purpose of forming a Baptist Convention for this State. The meeting was addressed by several brethren, who explained the nature and designs of the proposed Conven-

tion, gave a view of the great need of such an institution in this State, and urged its immediate formation. It was resolved, that such a convention be organized, and a Constitution was read, which, after some discussion, was accepted.

To afford a further opportunity for deliberation on this subject, the Convention adjourned, to meet again in Providence, on the first Thursday in August.

On the 4th inst. the Convention met, agreeably to adjournment. The Constitution was again read, and after receiving some modifications, was adopted.

[By this Constitution, the objects of the Convention are declared to be the promotion of Missions, foreign and domestick, and to aid in the education of young men called to the work of the gospel ministry.]

The Convention proceeded to the election of officers, and the following gentlemen were chosen:

REV. STEPHEN GANO, *President*.

REV. DAVID BENEDICT, *Secretary*.

HUGH H. BROWN, *Treasurer*.

Rev. Messrs. William Gannell, Flavel Shurtleff, Nicholas Lranel, Silas Hall, Peter Ludlow, jun. Alva Woods, Bartlett Pease, John C. Welch, John Allen, and Elbridge Gale; Nathan Waterman, jun. Esq. and Seth Hunt, *Managers*.

*Resolved*, That Rev. Messrs. David Benedict, Samuel West and William Gannell, be a Committee to prepare a form of Constitutions for Auxiliary Societies; to endeavour to originate such societies in those parts of the State, which are destitute of stated ministers; and to procure contributions generally to the funds of the Convention.

*Resolved*, That Rev. Peter Ludlow, jun. be appointed to preach at the next Convention, in April.

*Resolved*, That we will encourage the publication of a religious newspaper, under the direction of the Board, as soon as circumstances will warrant it.

The Convention then adjourned. The most fraternal spirit prevailed during its session; and it is hoped that a corresponding zeal will prompt our brethren throughout the State and its vicinity, to unite in the support of a measure so long needed, and so auspicious to the interests of piety among us. May the Lord, who has smiled on its commencement, graciously prosper all the efforts of the Convention, and employ it as an instrument to enlarge the empire of our Redeemer.

[Ch. Watchman.]

SERAMPOR—EAST INDIES.

An account has been in publick circulation within a few weeks past, that the large Mission House at Serampore

has been destroyed by the unexampled rise of the Ganges, and that many thousands of the inhabitants in that vicinity have perished by the inundation. But as we have no authentic information, we cannot vouch for the truth of this report. Should this melancholy statement prove to be true, we shall probably be able to give the particulars in our next Number.

### *Departure of Mr. and Mrs. Boardman for Burmah.*

In our last Number we brought into view the considerations which influenced the Committee for Foreign Missions to send out additional Missionaries in the present agitated condition of the Birman empire. We also mentioned the solemn and affecting interest which their presence excited at our monthly missionary prayer meeting in Boston. It only remains for us to state that their journey to Philadelphia, in company with Rev. Dr. Bolles of Salem, was peculiarly pleasant, and attended with some circumstances that seem ominous of good to the mission.

In the city of New York, every attention was paid to Mr. and Mrs. B. The ladies, with their accustomed tenderness and generosity, collected money, books, and such other articles as they thought would add to the comfort of the Missionaries. On Saturday evening, a prayer meeting was held in the Baptist Church in Mulberry street, at the close of which,

a collection was taken for the Foreign Mission. Members of different Baptist Churches in New York manifested a pious concern for the salvation of the heathen.

After the labours and enjoyments of the Sabbath, our respected friends proceeded to Philadelphia, where they found several brethren awaiting their arrival. A public meeting was held, on which occasion, an address was delivered by the Assistant Secretary; other ministers took a part in the devotional exercises. Here also a collection was taken at the close of the meeting. The nature of the services was such, as to induce a hope, that systematic, vigorous, and united measures will soon be taken by christians of our denomination in Philadelphia, for the support of the missionary enterprise. From the well known character of the captain and supercargo, we confidently believe, that every thing will be done which can contribute to the happiness of the missionaries while they are on board the *ASIA*. Could they address their fellow christians in the United States, they would say, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. And that we may be delivered from unreasonable and wicked men, for all men have not faith." Let us feel and act as though we heard them making the request. Let us strive together in our prayers to God for them, that he would open unto them a door of utterance to speak the mystery of Christ among the heathen.

## OBITUARY.

### MRS. EUNICE NICHOLS.

DIED in Cambridge, Aug. 4th, 1825, Mrs. EUNICE NICHOLS, aged 80 years. Seldom have we seen more of the triumphs of faith, the fervency of love, and the patience of hope, than have been manifested in the last years of this pious female.

Mrs. N. had been called to drink deep of the cup of affliction. She had been twice married, and had followed both of her husbands and seven sons to the grave. One daughter only survives her.

These visitations of divine Providence, as might be supposed, produced a degree of gloom and melancholy on her mind; the world appeared empty and vain, and this she mistook for a triumph over it. Believing herself to be religious, because the world had lost its charms, she made a profession of religion; and for upwards of thirty years remained in a state of security. Early in the year

1821 her mind was seriously awakened to a sense of her condition. She was led to inquire whether all was well; and she was soon convinced that she was in the gall of bitterness and bond of iniquity. She was now brought to see what she was before ignorant of, that her 'heart was deceitful above all things, and desperately wicked;' and that unless cleansed and purified by the blood of Jesus, she could not be saved. Her convictions were pungent, and her distress great; but it was not of long continuance. It pleased the Lord to manifest his mercy to her and give her a good hope through grace.

This hope was as joyful as her convictions had been distressing; and she spake with rapture to all who visited her of the blessedness of the hope which she had experienced. This joy was not transient, it abode with her for months

and years, and indeed but with a few short intervals, to the close of her life. She would often speak with peculiar satisfaction of the riches of that grace which had been manifested towards her in the eleventh hour of her life. To a person who suggested that she had been a christian for 40 years; she replied, 'I am not indeed positive that I know now what real religion is, but of this one thing I am sure, I never knew what it was before.'

She soon began to turn her attention to the subject of professing Christ before men, and to examine christian baptism. Though aged, her eye-sight was still good, and her mental powers strong; she read much, and the result was a firm conviction from the New Testament, that believers ought to be baptized *in water*, in the name of the Father, &c. She made this known to her friends, and was informed by some, that it would be presumption for a person of her age and infirmities to go into the water, that it might cost her her life, that there was but a step between her and death.\* To all this she replied with firmness, 'If I have but one day to live, that day ought to be spent in obeying the commands of my Lord and Saviour? In the course of the summer, she offered herself to the Baptist church in this town, and was received. On the 19th of August, 1821, she was baptized on a profession of her faith, and received the fellowship of the church, and joined with them in the ordinance of the Supper. She suffered no inconvenience in attending the exercises of this interesting day; but seemed to gather strength, and went on her way rejoicing. Mrs. N's health was so poor, and her residence so remote from the meeting of the church, that she could attend public worship but seldom; but when she did, it was a feast to her soul. She, however, set up a prayer meeting in her own house, which was regularly attended once a fortnight, until near the close of her life.

In these little meetings she enjoyed much; and frequently said to her religious friends who spake of wearying her by their continual coming, 'O, no, I am refreshed both in body and mind!'

Her asthma terminated in a dropsy; and she suffered much in several of the last months of her life. But here the Lord was pleased to magnify the exceeding riches of his goodness, by affording her the comforts of his Holy Spirit. Her resignation and patience were great. She would sometimes express a fear that she should dishonour God by being impatient; 'Let me bear with patience,'

she would say, 'what my heavenly Father sees fit to lay upon me; how much my Saviour has borne for me!'

She would speak with satisfaction of the heavenly inheritance as consisting in holy enjoyment. When her Pastor once observed, on witnessing her distress, that there remained a rest for the people of God, and that there would be no pain, or distress, or sorrow there, she added with emphasis, 'and there shall be no sin!—When prayers were to be offered for her, she would say, 'Never mind this poor frail body, pray for the light of God's countenance.'

In the last interview which the writer of this had with her, she observed, 'I am just entering the valley of the shadow of death.' I asked, 'how does the prospect appear to you?' 'O glorious,' was the reply.

When death was advancing with hasty strides, she appeared to have her soul filled with divine comfort. One of the deacons, calling on her after she was struck with death, she took him by the hand and observed, 'I am entering the pearly gates of heaven.' And there appeared so much of heavenly joy in her soul, and such a desire to depart and be with Christ, that he observed on leaving the room, 'I see the propriety and force of the Poet's declaration,

\*The chamber where the good man meets his fate

\*Is privile'd beyond the common walk

\*Of virtuous life, *quite* in the verge of heaven.'

Cambridge, Aug. 12, 1825.

B. J.

## DEDICATION

*Of a Baptist Meeting-House, and Constitution of a Church.*

On Wednesday morning, Aug. 16, a new and commodious Meeting-House was opened at Scituate, (Mass.) The services were introduced by a song of praise Rev. Amos Lefevre prayed, and Rev. Daniel Sharp, of Boston, preached from Ecclesiastes, v. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."—In the afternoon a Church was constituted, consisting of twenty-eight members. Rev. Willard Kimball commended this infant church to God by solemn prayer; Rev. Benjamin Putnam, of Randolph, preached an appropriate discourse from Matth. v. 13. "Ye are the salt of the earth." Rev. Mr. Sharp presented the Right Hand of Fellowship, and the Rev. Mr. Conant, of Marshfield, made the Concluding prayer. The meeting-house was crowded to overflowing; the services were solemn and affecting; and a hope is indulged that religious impressions were made on the minds of some, that will not soon be eradicated.

\* She had been afflicted for a number of years with a distressing asthma.



## DONATIONS, &amp;c.

Fourth Quarter's return of the Agent of  
the General Convention, to the Treas-  
urer.

## For Foreign Missions.

1825.			
Feb.	23.	By the hand of Dr. Smith, Treas. of the Upperville Mission. Soc. collected by Mrs. Bailey, - - -	7,00
March	1.	„ Mrs. F. B. Greenhow, Richmond, (Va.) for Burman Mission, - -	1,00
	18.	„ Sheldon Norton, (Pa.) - -	1,00
April	26.	„ the Upperville Mission. Soc. (Va.) hand of John L. Dagg, - -	6,28
		„ Ebenezer Soc. for Miss. and Education purposes, (Va.) hand of the same, -	10,00
		„ Mrs. Burdick's collection, (see sum- mary for April,) - -	275,16
			dols. 300,44

## Domestick Missions.

Feb.	8.	By the hand of Susan Ambrose, from the Sutton Fem. For. & Dom. So- ciety, (N. H.) - -	3,00
	23.	„ the hand of Dr. Smith, Treas. of the Upperville Miss. Soc. (Va.) collected by Mrs. Bailey, - -	7,00
April	26.	„ the Upperville Miss. Soc. (Va.) hand of John L. Dagg, - -	4,69
	28.	„ Wm. Dupree, hand of B. W. Lester, -	2,00
	29.	„ the Georgia Association, - -	650,00
		„ Mr. Burdick from Rev. D. Dim- mock's Soc. Montrose, (Pa.) - -	3,84
			dols. 670,53

## For General Purposes.

Feb.	1.	By dividend of Bank Stock, (Gregory Legacy,) - -	25,00
	12.	„ the hand of John P. Finch, from the Union Miss. Society, Mecklenburg Co (Va.) - -	50,00
March	28.	„ the hand of Robert Ryland, from the Miss. and Education Soc. of Co- lumbian College, - -	33,12
April	8.	„ the Chester Female Mite Soc. (N. Y.) hand of Norman Knox, Esq. - -	6,00
		„ the Caldwell and Warrenburg Female Mite Soc. hand of the same, - -	3,00
		„ the Minerva Female Mite Soc. by do. - -	2,00
	26.	„ the Ebenezer Soc. for Miss. and Educa- tion purposes, (Va.) per John L. Dagg, - -	38,69
		„ Wm. Helms, hand of John L. Dagg, -	15,00
	28.	„ the Baltimore Miss. Soc. hand of Rev. Mr. Healy, - -	30,00
			dols. 202,81

## For Education Purposes.

March	28.	By the hand of Robert Ryland, from the Miss. and Education Soc. of Co- lumbian College, - -	100,00
April	26.	„ the Upperville Mission Soc. (Va.) by John L. Dagg, - -	22,17
	28.	„ the Baltimore Miss. Soc. hand of Rev. Mr. Healy, - -	70,00
			dols. 192,17
		Total, dols. 1364,95.	

The receipt of the foregoing return is hereby duly ac-  
knowledgeed by, HEMAN LINCOLN, Treas.

Account of Moneys received by the  
Treasurer of the Baptist General  
Convention of the United States.

1825.			
June	27.	From Fem. Mite Soc. Wells, (Me.) by Mrs. Betsy Barrow, Sec. - -	6,12
	28.	„ the Male Bap. Prim. Soc. of Bloom- field, (Me.) from Mr E. W. Free- man, Agent, - -	13,75
		„ the Fem. Bap Prim. Soc. of Bloom- field, (Me.) Lydia Emery, Sec. -	12,37
July	2.	„ James Loring, Esq. Treas. of the Boston Bap. For. Miss. Soc. -	600,00
		„ Jonas Evans, - -	5,00
		„ Ruth Hilberd, } by Mr. E. Lincoln, -	50
		„ Isabella Duncan, } - -	50
	11.	„ William Ingleshy, Esq. Charleston, (S. C.) for For. Miss. - -	50,00
		„ Sundry individuals in the Mercedith, (N. H.) Association, by Rev. Stephen Pillsbury, - -	5,00
	27.	„ the Aux. Soc. of Saratoga, Wash- ington Co. (N. Y.) Rev. Mr. Har- rington, Treas. - -	120,00
		„ the Saratoga Association, (N. Y.) -	10,00
Aug.	16.	„ the Whately Bap Fem Miss. Soc. by Electa Smith, Cor. Sec. -	4,00
	19.	„ James Wilson, Esq. of Worcester, Burman Mission, by Dea. James Loring, - -	10,00
Aug. 6,		„ the young ladies of Bradford Acad- emy, for the Judson Society, by the hand of Miss Sarah Kimball, -	8,00
		HEMAN LINCOLN, Treas.	

The Treasurer of the Bengal Christian  
School Society, acknowledges the  
receipt of *sixty dollars* from ladies in  
Newburyport, through Capt. Wills, by  
Rev. D. Sharp.

## MISSIONARY HYMN.

Thou, whose eternal word,  
Chaos and darkness heard,  
And took their flight,  
Hear us, we humbly pray,  
And where thy Gospel's day  
Sheds not its glorious ray,  
Let there be light!

Thou who didst come to bring,  
On thy redeeming wing,  
Healing and sight;  
Health to the sick in mind,  
Sight to the inly blind,  
O now, to all mankind,  
Let there be light!

Spirit of truth and love,  
Life-giving Holy Dove,  
Speed forth thy flight;  
Moving on ocean's space,  
Bearing the lamp of grace,  
And in earth's darkest place,  
Let there be light!

Blessed, and Holy,  
And glorious Trinity,  
Wisdom, love, might,  
Boundless as ocean's tide,  
Rolling in fullest pride,  
O'er the earth, far and wide,  
Let there be light!

Lon. Ev. Mag.

## Erratum.

In No. 103, p. 212, line 16 from bottom, for *twenty-four*, read *three or four*

# Valuable School Books.

Published by Lincoln & Edmands, No. 59 Washington Street, Boston.

NEW AND BEAUTIFUL EDITIONS.

## *Walker's School Dictionary,*

Containing, in addition to what has commonly been inserted in the School Dictionaries, an abridgment of Walker's Key to the Pronunciation of Greek, Latin, and Scripture Proper Names. Printed on fine paper, from new stereotype plates, and handsomely bound.

## *The Pronouncing Testament,*

Being an edition of the New Testament, in which the proper names and many other words difficult to pronounce, are divided into syllables, and accented agreeably to Walker's Dictionary and Classical Key. By Israel Alger, jun. A. M. Price, 44 cts. bds.—50 cts. sheep.

☞ The great demand for the Pronouncing Testament induced the proprietors to obtain stereotype plates for the work, which enables them to furnish any quantities that may be ordered. In many towns, the School Committees have given particular directions for its introduction; and the attaching of Walker's pronunciation to the work is rendering the Testament a more universal companion in schools. It is difficult to change early habits of pronunciation, which makes it important to acquire those that are correct. The Spelling Books which are now coming into use, are founded on the principles of Mr. Walker; and it cannot fail to be beneficial to have reading lessons marked agreeably to the same principles.

## *The Pronouncing Introduction,*

Being Murray's Introduction to the English Reader, with accents to lead to a correct pronunciation, agreeably to Walker's system; to which is added an Appendix, containing a selection of words, with definitions.

☞ Mr. Murray, in his English Reader, remarks, that "by attentively consulting Walker's Pronouncing Dictionary, the young reader will be much assisted in his endeavours to attain a correct pronunciation of the English Language." This object is in this publication, as in the Pronouncing Testament, greatly facilitated, by dividing and accenting the proper names, and numerous other words, according to the orthoe-py contained in Walker's Dictionary and Key.

## *The Pronouncing English Reader,*

Being Murray's Reader, accented on a similar plan to the Introduction, Testament, and Pronouncing Bible.

☞ In this edition, the sections are divided into paragraphs of suitable length for each scholar in a class to read, which renders the book more convenient in schools; and a frontispiece is affixed, exhibiting Walker's illustration of the rising and falling inflexions of the voice. The superior merits of Murray's works entitle them to the unrivalled circulation they have obtained in the schools of the United States. The School Committee of Boston have approbated the Pronouncing Introduction and Reader, and directed these editions to be used in the Publick Schools of the city.

## *The Elements of Arithmetick,*

By Question and Answer. Designed for the use of the Younger Classes in Publick and Private Schools. By James Robinson, jr. 12½ cts.

☞ The want of an Elementary Work on Arithmetick, like the present, has long been felt by great numbers of instructors; and the valuable little work here presented, it is believed, cannot fail to have an extensive circulation. It contains definitions and rules, by Question and Answer, as being best suited to young children; practical questions precede each rule, to be answered mentally, and a number of abstract questions are added. The tables of addition, subtraction, multiplication, and division, are printed in a form easy to be read.

Boston, March, 25, 1824.

"At a legal meeting of the School Committee this day;—Ordered—That Robinson's 'Elements of Arithmetick, by Question and Answer,' be hereafter used by the third and fourth classes, in the writing department of the publick Grammar and Writing Schools of this city."

A true copy. Attest.

E. CLAP, Sec'y of the School Committee.

## THE Pronouncing Bible.

The Publishers of this handsome stereotype edition of the Pronouncing Bible were sanguine of its success, and, in addition to the many recommendations from Ministers, Instructors, Reviewers, and literary Gentlemen, which have been given to the publick, they with satisfaction present the following Literary Notices respecting its merits.

*From the Gospel Advocate, published in Boston.*

Lincoln & Edmands of Boston have just published the Holy Bible containing the Old and New Testaments; the Proper Names of which, and numerous other words, being accurately accented in the text, and divided into syllables as they ought to be pronounced according to the orthoepy of John Walker, as contained in his critical pronouncing Dictionary and Key to the classical pronunciation of Greek, Latin, and Scripture Proper Names. By Israel Alger, jr. A. M.

As the Bible contains the articles of our faith, and the foundation of our best hopes—as we have been accustomed to read it ourselves, and to hear others read it from childhood, it would be natural to suppose all are familiar with the correct pronunciation of its language, as well as with its sublime and heavenly doctrines. It is moreover too obvious to need illustration that the right understanding of the Scriptures, depends much on the manner in which they are read. Still, as extraordinary as the fact may seem, it is no uncommon thing to witness, in our Schools and even from the pulpit, the most barbarous inaccuracies in the pronunciation of many Scripture Proper Names. We thus allude to a fact indelible in this low state, at least, in one important department of Biblical Literature, for no other reason, than to propose a remedy for the evil in the general use of the Pronouncing Bible. There is no doubt in our mind, that the evil would be speedily remedied, if scholars and families should habitually read this edition of the Sacred Scriptures. The editor deserves much credit for the fidelity with which he has completed so laborious an undertaking; and the coterprising publishers deserve generous publick patronage for this new proof of their efforts to raise the standard of American typography.

*From the "New York Spectator" for July 21, 1825.*

"The utility of an edition of the Bible upon the plan of this, must strike every well informed person upon a moment's reflection. The Bible contains the rules and doctrines of our faith, and on it rests all those hopes in regard to the future, which enable us to bear up with the afflictions incident to and almost inseparable from this transitory life. And "next in value to those things that help us to a correct understanding of the documents of our religion, are those which lead us to a correct reading of them." The difficulty of correctly pronouncing Scripture Proper Names, more especially in the Old Testament, is known and felt by all. Nor is inaccuracy of pronunciation confined to individuals and families of neglected education, but may be often discovered in the pulpit. Of how much importance then is a work, which by being placed in our schools, in our families, and in our churches, will lead to a uniformity of reading agreeably to the acknowledged standard of the Republic of Letters. Nor does its importance rest here. Correct pronunciation will have a tendency to more correct reading in a more enlarged sense of the word. In many instances error and heresy spring from incorrect readings of the Sacred word. The nearer therefore that mankind can approach in correctly reading the Sacred Scriptures, the less will there be of discordant views and idle disputations. With these views, among others that might be stated, we cordially recommend this work to Schools and to families generally. "If each of the younger members of a family should be furnished with a Bible of this kind, and should unite daily after having been duly instructed in the key, in reading by turns the Chapter preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance" rarely witnessed in the ordinary walks of life. The work has been faithfully executed by Mr. Alger, who in his Pronouncing Testament has fully demonstrated his qualifications for the task. The copy before us is a beautiful octavo from plates stereotyped by T. B. Carter & Co. Boston.

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